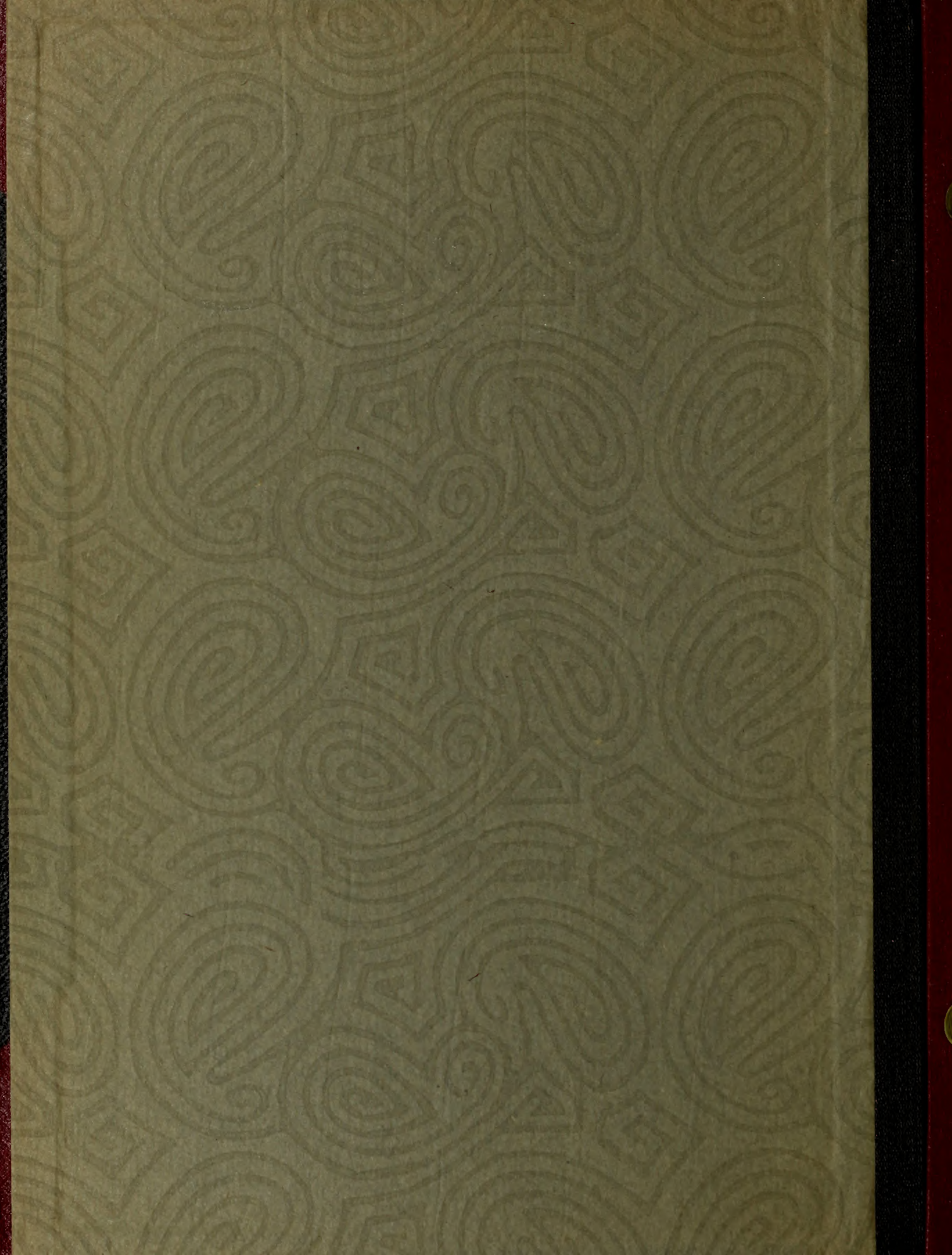


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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

RELIGIOUS LIFE AND RELIGIOUS TRAINING IN THE  
EXPERIENCE OF SUSANNA WESLEY

Submitted by

Margaret McKnight

(B.R.E., Boston, 1928)

In partial fulfilment of requirements for  
the degree of Master of Arts

1931

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RELIGIOUS LIFE AND RELIGIOUS TRAINING

IN THE EXPERIENCE OF

SUSANNA WESLEY



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WASHINGTON, D.C.



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79	.....	22. Emotional development
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82	.....	25. Physical development
83	.....	26. Mental development
84	.....	27. Social development
85	.....	28. Emotional development
86	.....	29. Moral development
87	.....	30. Religious development
88	.....	31. Physical development
89	.....	32. Mental development
90	.....	33. Social development
91	.....	34. Emotional development
92	.....	35. Moral development
93	.....	36. Religious development
94	.....	37. Physical development
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## INTRODUCTION

Susanna Wesley is held by many to have been one of the world's greatest mothers in the religious training of her children. Reverend John Kirk, one of her biographers, writes,

"Her marvelous ability and success in their (her children's) education and training have won for her a proud, if not preeminent, position among the many illustrious mothers of the wise and good." <sup>1</sup>

Mrs. Wesley is held by some to be the "Mother of Methodism"<sup>2</sup> and many give testimony to her influence in the life and work of her son, John Wesley. It is not the purpose of this thesis to offer proof for the validity of either position for Mrs. Wesley.

It is the aim of the thesis to present the religious training she received in her parental home, in so far as it can be reconstructed; her religious development including her religious beliefs, her habits of personal devotion, her realization of personal spiritual values; and her method in the religious development of her children.

There has been available for this study treatises for the religious instruction of her children written by Susanna Wesley; her recorded meditations; and personal letters. The meditations and letters quoted in The Mother of the Wesleys,<sup>3</sup>



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There has been available for this study materials

for the religious instruction of her children written by  
Susan Wesley; her recorded meditations; and personal letters.  
The meditations and letters quoted in The Mother of the Wesley's.

Memoirs of the Wesley Family,<sup>4</sup> Memorials of the Wesley Family,<sup>5</sup> and Susanna Wesley,<sup>6</sup> are copies from original manuscripts, while "A Religious Conference between M. and E."<sup>7</sup> is an original essay of Mrs. Wesley's. Besides these biographies of John Wesley have been consulted. Copies of the letters and meditations supporting the thesis are placed in the appendix.

- 
- 1 Kirk, Rev. John. The Mother of the Wesleys, p. 167
  - 2 Stevens, Abel. The Women of Methodism, p. 55
  - 3 Kirk, Rev. John. op.cit.
  - 4 Clarke, Adam. Memoirs of the Wesley Family, Vols. I & II
  - 5 Stevenson, George J. Memorials of the Wesley Family
  - 6 Clarke, Eliza. Susanna Wesley
  - 7 Mrs. Wesley's Conference with Her Daughter



Manuscripts of the Wesley family, 1739-1791, are deposited in the original  
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10. Manuscripts of the Wesley family, 1739-1791, are deposited in the original

### A CHRONOLOGY

- 1669 or (1670) Birth of Susanna Annesley, Spital Yard, London
- 1682 Susanna became a member of Church of England
- 1689 or (1690) Susanna Annesley and Samuel Wesley married  
Lived at Holborn, London
- 1690 - 1739 Samuel Wesley Jr.  
Family moved to South Ormsby
- 1691 - 1693 Susanna, first daughter
- 1691 - 1771 Emilia, second daughter (birth was in December)
- 1694 Twins, Annesley and Jedediah, died in infancy
- 1695 - 1764 Susanna, third daughter
- 1696 - 1734 Mary (Molly), fourth daughter
- 1696 Death of Mrs. Wesley's father, Samuel Annesley
- 1697 Family moved to Epworth, Isle of Axholme
- 1697 - 1750 Mehetable (Hetty), fifth daughter
- 1697 Death of Mrs. Wesley's sister, Elizabeth Dunton
- 1698 Child born, died almost immediately
- 1699 John, died in infancy
- 1700 Benjamin, died in infancy
- 1701 Birth of twins, died in infancy
- 1702 - ? Anne, sixth daughter
- 1702 Mrs. Wesley began to keep regular school  
First fire at Epworth
- 1703 - 1791 John Wesley



# A CHRONOLOGY

1899 or (1878)	Birth of Emma Wesley, April 1st, London
1898	Emma becomes a member of Church of England
1897 or (1876)	Emma Wesley and Samuel Wesley married
	Lived at Holborn, London
1896 - 1875	Samuel Wesley Jr.
	Family moved to North Gower
1891 - 1893	Emma, first daughter
1891 - 1893	Willie, second daughter (birth was in December)
1894	Twins, Samuel and Deborah, died in infancy
1893 - 1894	Emma, third daughter
1893 - 1894	Samuel Wesley Jr., fourth daughter
1893	Death of Mrs. Wesley's father, Samuel Wesley
1897	Family moved to Epsworth, wife of Samuel
1897 - 1898	Deborah (Willie), fifth daughter
1897	Death of Mrs. Wesley's mother, Elizabeth Wesley
1898	Child born, died almost immediately
1899	John, died in infancy
1900	Benjamin, died in infancy
1901	Birth of twins, died in infancy
1902 - 1	Anna, sixth daughter
1902	Mrs. Wesley began to keep regular school
	First fire at Epsworth
1903 - 1901	John Wesley

- 1704 Samuel Wesley Jr. entered Westminster, London  
(His grandmother Wesley; his Uncles, Matthew Wesley and Samuel Annesley; and Aunt Mrs. Elizabeth Dyer lived in London)
- 1705 Birth of son, died in infancy  
Samuel Wesley Sr. in jail at Lincoln Castle for debt from June until September
- 1706 - 1791 Martha (Patty), seventh daughter - Mrs. Hall
- 1707 - 1788 Charles Wesley
- 1709 Fire at Epworth parsonage  
Susanna and Mehetable go to London after fire
- 1709 - 1741 Kezziah (Kezia, Kezzy, Kez), eighth daughter
- 1710 Samuel Wesley Sr. made yearly trips to London to attend Convocation - seven years
- 1711 Afternoon service in Wesley home. Mrs. Wesley read sermon and prayers.
- 1712 Samuel Wesley Sr. in London. Five of the children have small-pox.
- 1714 John Wesley went to Charterhouse in London
- 1715 Marriage of Samuel Wesley Jr.
- 1716 From December to April 1717 - "Rappings of Old Jeffrey"
- 1721 Marriage of Susanna to Mr. Ellison
- 1724 Wroote added to the pastorate
- 1725 Hetty married Mr. Wright, went to London  
Emilia teacher in boarding school at Lincoln  
Anne married Mr. Lambert, lived at Epworth  
Samuel Wesley Jr. visits Epworth  
Charles Wesley returns with Samuel to attend school  
Garret Wesley of Dangan Castle, Ireland, offered to adopt Charles as his heir



Samuel Wesley Jr. arrived Westminster, London	1705
1705 - 1706 This extraordinary Wesley; his father, mother Wesley and Samuel Wesley; and next day Elizabeth (born lived in London)	
Birth of son, died in infancy	1706
Samuel Wesley Jr. in jail at Lincoln Castle for debt from June until September	
London (Part), seventh daughter - Mrs. Hall	1706 - 1707
Wesley Wesley	1707 - 1708
First of Wesley's marriages	1708
Samuel and Elizabeth go to London after the	
Elizabeth Wesley, Mary, Mary, eighth daughter	1708 - 1709
Samuel Wesley Jr. made yearly trips to London to attend Convocation - seven years	1709
Afternoon service in Wesley house, the Wesley from London and Wesley	1711
Samuel Wesley Jr. in London. Five of the children have small-pox.	1712
John Wesley went to Westminster in London	1714
Marriage of Samuel Wesley Jr.	1715
from December to April 1717 - "Sermon of the Trinity"	1715
Marriage of Samuel to Mr. Millican	1717
Wrote notes to the parishes	1718
Kitty married Mr. Wright, went to London	1720
Elizabeth Wesley is teaching school at Lincoln	
John married Mr. Lambert, lived at Lincoln	
Samuel Wesley Jr. visited America	
Charles Wesley returns with Samuel to attend school	
Charles Wesley of Newbury, Lincoln, returned to England Charles as his heir	

- 1727 - 1729 John Wesley curate for his father at Wroote
- 1728 Emilia teacher in Mrs. Taylor's school; Kezzy student-teacher
- 1730 Emilia opens a school in Gainsborough
- Martha went to London, lived with Mathew Wesley
- 1732 Samuel Jr. head master, Blundell's School, Tiverton in Devonshire
- 1734 Mary married Rev. Whitelamb - they lived at Wroote
- Wesley family living at Epworth
- 1735 Death of Rev. Samuel Wesley Sr.
- Kezziah went to live with Samuel
- Mrs. Wesley went to Emilia at Gainsborough
- Martha married Mr. Hall
- John and Charles went to Georgia
- 1736 Mrs. Wesley went to live with Samuel
- Kezziah went to live with Mrs. Hall
- Charles returned from America
- 1737 Mrs. Wesley went to Mrs. Hall's at Wooten
- The Halls moved to Cisherton, near Salisbury
- 1738 John returned from America
- Mrs. Wesley went to Samuel's at Tiverton
- 1739 Mrs. Wesley at the Foundry in London, with John
- Hetty lived at Soho
- Anne lived at Hatfield
- Martha lived at Salisbury
- Kezziah lived at Baxley
- Emilia lived at London (a widow)
- Charles lived at Bristol
- Death of Samuel at Tiverton
- 1741 Death of Kezziah
- 1742, July 30 Death of Mrs. Wesley in London
- Aug. 1 Burial in Bunhill Cemetery



1737 - 1738 John Wesley came to his father at Wrotham

1738 William Wesley was in Mr. Taylor's school; many present-ment

1740 William Wesley was in school in Calnebury

William Wesley was in school, lived with Mr. Taylor

1741 Samuel Wesley, William's brother, lived in Devonshire

1742 Mary Wesley was in school - they lived at Wrotham

Wesley family living at Wrotham

1743 Death of Rev. Samuel Wesley Sr.

William Wesley went to live with Mr. Taylor

Mr. Wesley went to William at Calnebury

William Wesley married Mr. Hall

John and Charles went to Devonshire

1744 Mrs. Wesley went to live with Samuel

William Wesley went to live with Mr. Hall

Charles returned from America

1745 Mrs. Wesley went to Mr. Hall's at Wrotham

The Hall moved to Wrotham, near Wrotham

1746 John returned from America

1747 Mrs. Wesley went to Samuel's at Wrotham

1748 Mrs. Wesley at the founding of London, with John

John lived at Wrotham

John lived at Wrotham

William lived at Wrotham

William lived at Wrotham

William lived at Wrotham (a widow)

Charles lived at Wrotham

Death of Samuel at Wrotham

1749 Death of William

1750 Death of Mrs. Wesley in London

1751 Mrs. Wesley in London

Pictures of Mrs. Susanna Annesley Wesley:

Journal of the Rev. John Wesley, A.M.  
Editor, Nehemiah Curnock

1. Volume I. page 17

2. Volume II. Frontpiece

Mother of the Wesleys; Rev. John Kirk

3. Frontpiece, English edition 1864

4. Frontpiece, American edition 1865



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Journal of the Executive Committee, 1960  
Editor, Executive Committee

1. Volume I, page 17

2. Volume II, page 17

Index of the Executive Committee, 1960

3. Executive Committee, 1960

4. Executive Committee, 1960

# A Brief Ancestral Record

of

Susanna Annesley

## Paternal Ancestors

Richard de Aneslei  
(Name in Domesday Book)  
1086

Ralph de Aneslei  
(Name in Domesday Book)  
1086

Thomas Annesley  
Newport, Buckingshire

Francis Annesley  
(Baron Mountnorris)  
(Viscount Valentia)  
1585 - 1660

Henry White

John White  
(Higlan, Pembrokeshire)  
1590 - 1645

John Arthur Annesley  
(Dublin)  
?-1624 1614-1686

Samuel Annesley  
(Haseley, Warwickshire)  
1620-1696

Daughter

Susanna Annesley  
(London, England)  
1669 - 1742



A Brief Historical Record

of

Missouri Wesleyan

Paternal Ancestors

Paternal Ancestors

Richard de Anselmi  
(Name in Newbury Book)  
1688

Richard de Anselmi  
(Name in Newbury Book)  
1688

Thomas Anselmi  
Newbury, Massachusetts

Henry White

Thomas Anselmi  
(Name in Newbury Book)  
(Name in Newbury Book)  
1688 - 1688

John White  
(Name in Newbury Book)  
1688 - 1688

Arthur Anselmi  
(Name in Newbury Book)  
1688 - 1688

John  
1688 - 1688

Thomas

Thomas Anselmi  
(Name in Newbury Book)  
1688 - 1688

Thomas Anselmi  
(Name in Newbury Book)  
1688 - 1688

## I. A period of transition

One of the trying periods in England was the transition from authority in religion to liberty of conscience in religious beliefs and modes of worship. England's political-religious controversies reached over a period of nearly one hundred and fifty years. The sixteenth century had settled the struggle with the Catholic power at Rome and England became a Protestant nation. During the seventeenth century the struggle was within the Protestant groups. Victory of one faction brought death or disaster to the party leaders not in power.

The time from 1640 to 1689 was critical and brought the struggle to a final close with victory for liberty of conscience in religious beliefs and modes of worship. This time, especially, should be seen in perspective when considering the background for the religious experience of Susanna Wesley. Her maternal grandfather, John White, was a member of the noted Long Parliament and her father, Samuel Annesley, was one of the ejected clergymen under the Act of Uniformity in 1662.

### A. Authority in religion

The Church of England, with the king as its Supreme Head, had to contend against Dissenting Groups; Presbyterians, Independents (Puritans), and Baptists. Charles I had tried to become an absolute monarch

Under Charles I.  
1640-49



## 1. A period of transition

One of the typical periods in England was the

transition from authority in religion to liberty of con-  
science in religious beliefs and modes of worship. England's  
political-religious controversies reached their height of  
nearly the thirteenth and fourteenth centuries. The sixteenth century  
had witnessed the struggle with the Catholic power at home  
and England became a Protestant nation. During the  
seventeenth century the struggle was within the Protestant  
groups. Victory of the Puritan brought death or disaster  
to the party leaders not in power.

The time from 1689 to 1832 was critical and

brought the struggle to a final close with victory for  
liberty of conscience in religious beliefs and modes of  
worship. This time, especially, should be seen in perspective  
live when considering the background for the religious movement  
of the present day. The national movement, John W. Alden, was  
a member of the House of Commons and later, a  
Member of the House of Commons, was one of the elected members under the  
act of Uniformity in 1534.

### 2. Authority in religion

The Church of England, with the king as its

Supreme Head, had no control against dissent-  
ing groups; Presbyterians, Independents (Puritans),  
and Baptists. Charles I had tried to become an absolute monarch

over church as well as civil matters. For eleven years he ruled without allowing Parliament to meet. During this interim the Dissenting groups gained in strength. In 1640 Archbishop Laud called a convocation. He endeavored to force the clergy and bishops to teach the "Divine Right of Kings" and to call any resistance from the authority of the king a "damnable" sin. He also tried to require all clergymen and graduates in attendance at universities to take oath to support the Articles of Faith as held by the Church of England; and to pledge themselves never to revolt against the authority of the State. Laud did not put his program over with any success.

Charles I while he feared to do so, yet  
 Under the he was compelled to convene Parliament  
 Presbyterians (1640) because he was desperate for funds  
 to continue war with Scotland. The Parliament once in session was not slow in making aggressive moves against the government. The Presbyterians were in the majority. Archbishop Laud and chief Minister Stafford were imprisoned and later executed, while other prominent leaders escaped to the continent for safety. Civil war ensued. The war extended into Ireland where the Catholics were merciless in their attacks upon the Protestants, while the more radical of the Independents, in England, destroyed works of art, altars and cathedrals. The clergy and bishops of the Church of England were investigated by special committees. The whole system of Episcopacy was condemned and the Presbyterian forms of church government rapidly took the place of



over church as well as civil matters. For eleven years he  
ruled without allowing Parliament to meet. During this inter-  
in the mounting struggle against the king. In 1263  
Richard had called a convention. He endeavored to force  
the clergy and bishops to accept the "Provisions of Oxford"  
and to call any resistance from the authority of the king a  
"treasonable" act. He also tried to require all clergymen and  
graduates in universities to take oath to support  
the articles of the Provisions of Oxford.  
and to pledge themselves never to revolt against the authority  
of the king. Richard had put his troops over with him  
success.

Richard I while he turned to his son, John,

Under the Provisions of Oxford he was compelled to convene Parliament  
(1258) because he was desperate for funds  
to continue war with Scotland. The Parliament made in session  
was not slow in making a series of moves against the government.  
The Provisions were in the majority. Richard and  
other ministers were imprisoned and later executed.  
While other provisions remained assigned to the king for  
rule. Civil war ensued. The war extended into Ireland where  
the English were victorious in their attack upon the Irish.  
While the more radical of the Provisions, in England, destroyed  
works of art, letters and cathedrals. The clergy and bishops of  
the Church of England were intimidated by special commissions.  
The whole system of government was shattered and the Provisions  
series of laws of common government rapidly took the place of

the Episcopal System. The king, left without adequate support, was defeated, sent to the tower and later beheaded.

At the beginning of the war, between the King and Parliament, the Presbyterians had been the controlling element; but with the defeat of the king under the Puritan leader, Oliver Cromwell, the Puritans rose to power. A few voices pleaded for tolerance, even within the Puritan group, but they were too few to be heard. Therefore what the Puritans considered justice was administered with as great severity as had the authority it superceded.

At the death of Cromwell, his son Richard was not able to maintain Puritan rule. The people exhausted from civil war welcomed Charles II as king. He had sent word that freedom of conscience, in all matters pertaining to religion, would be respected but in less than two years the reverse was true. For return of the king meant the return of power in Parliament of the Church of England party. In 1662 the Act of Uniformity was passed by Parliament. This Act required every clergyman to give "unfeigned assent and consent to the use of all things contained and prescribed in the Book of Common Prayer of the Church of England."

The Act also required every clergyman to make public acknowledgment of his assent before the feast of St. Barholomew. Some two thousand ministers gave up their pastorates - their living - rather than compromise.



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tions - their living - rather than compromise.

In 1664 the Non-Conformists were forbidden to hold any service whatsoever. And in 1665 the Five Mile Act made it a prison offense for any Non-Conformist to teach school or to come within five miles of any town where he had preached. Many of the Non-Conformist ministers were imprisoned on the slightest pretext; they were driven from place to place. Poverty, sickness and death was the price many of these conscientious ministers paid for the religious beliefs they held to be true.

#### B. Liberty of conscience granted Non-Conformists

Some relief came with the accession of James II to the throne. His sympathies were with the Roman Catholics; therefore he desired to relieve the Roman Catholics who were suffering, under the Act of Uniformity, equally with the Protestants. This he accomplished under the Declaration of Indulgence of 1688, but it was without the consent of Parliament. The king encouraged by the result of his measure, began appointing Roman Catholics to important churches and colleges. Protestants of all groups became alarmed.

Without waiting for Parliament to act, prominent noblemen and clergymen took measures which resulted in William of Orange and Mary being invited to become King and Queen of England. Parliament confirmed the invitation and Charles II was allowed to escape to France. The more liberal in the Church of England party desired compromise and effort was



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made by Parliament to make certain changes in the services of the Church so that all religious groups could be compelled to unite in one form of church organization - the Church of England. It proved an impossible task and the Toleration Act was finally passed in 1689 which allowed all Dissenting groups liberty of conscience and freedom in forms of worship.



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## II. Biographical sketch of Susanna Annesley Wesley

### A. Paternal ancestors

History does not provide an unbroken record of the ancestral lineage of Susanna Annesley. It does give two important names which lead to the assumption that her family, on the paternal side, was one of the ancient indigenous land owners of England.

In that notable record, the Domesday Book, which was the result of the survey demanded by William the Conqueror, is the name of Richard de Aneslei. This record certified him to be a land owner in 1086. Succeeding him was Ralph de Aneslei (Britto do Bret), whose name and lands were also enumerated in the ancient record.<sup>1</sup> The name Annesley (spelled Aneslei in the Domesday Book) is derived from the "wapentake" of Oswardebac or Broxton in the county of Nottingham.

The family was closely connected to titled men of England. Francis Annesley, Baron Mount Norris and Viscount Valentia, who was Secretary of State and Vice-Treasurer of Ireland in the reign of Charles I, was a brother of Susanna's great grandfather. Of him or the grandfather little is known. It seems certain that the grandfather and the first Earl of Anglesia (Arthur, eldest son of Francis Annesley) were cousins.<sup>2</sup>

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<sup>1</sup> Clarke, Adam. The Memoirs of the Wesleys, Vol.I. ft.note p. 361

<sup>2</sup> Clarke, Adam. op.cit.,p. 362





That the grandfather's name was "John" is accredited by the Rev. Samuel Kirk who read the baptismal record of Susanna's father,

"Samuell, the sonne of John Ansyle  
and Judith his wife." <sup>1</sup>

which record was still preserved in the ancient church of St. Mary when he wrote in 1864.

There has been some difference of  
Birthplace of father      opinion as to the birth place of her  
father, Samuel Annesley. Adam Clarke  
says he was born at Haxeley in Warwick-  
shire. <sup>2</sup> Reverend Daniel Williams, who preached Annesley's  
funeral sermon, said he was born at Killingworth. Kirk says there  
was no such place as the latter in the county but that the birth  
of Samuel Annesley must have occurred at or near Haseley, a  
village of about two hundred and fifty inhabitants, four miles  
northwest of Warwick. In the village of Haseley is the little  
old Church of St. Mary and here was the record of baptism men-  
tioned above. Tyerman <sup>3</sup> and Eliza Clarke <sup>4</sup> both give Haseley  
in Warwickshire as the birthplace without question.

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1 Kirk, Rev. John. op.cit., p.24

2 Clarke, Adam. op.cit., p. 361

3 Tyerman, Luke. The Life and Times of Samuel Wesley, p. 124

4 Clarke, Eliza. Susanna Wesley, p. 4



That the printer's name was "John" is recorded in the  
Rev. Samuel Kirk who read the baptismal record of Samuel's

father,

"Samuel", the name of John's  
and John's wife."

which record was still preserved in the ancient church of

St. Mary when he wrote in 1864.

There has been some difference of

opinion as to the birth place of her  
father, Samuel Kirk. Some think

that he was born at Haverley in Wiltshire.

Others, however, think William, who probably Samuel's  
father, was born at Haverley. Kirk says there

was no such place as the latter in the county, but that the birth

of Samuel Kirk may have occurred at or near Haverley, a

village of about two hundred and fifty inhabitants, four miles

northwest of Wiltshire. In the village of Haverley is the little

old church of St. Mary and here was the record of baptism

shown above. "Samuel" and "John" were both given names

in Haverley as the baptismal record shows.

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- 1 Kirk, Rev. John, op. cit., p. 24
  - 2 Kirk, Rev. John, op. cit., p. 24
  - 3 Kirk, Rev. John, op. cit., p. 24
  - 4 Kirk, Rev. John, op. cit., p. 24

## B. Maternal Ancestors

The record of the maternal ancestors of Susanna Annesley is even more limited than the paternal. Kirk searched every clue without reward until a friend suggested the book, A Compleat History of the Most remarkable Provinces, both of Judgment and Mercy which have Happened in this Present Age.

In the middle of a chapter on "Curious Epitaphs" he found

"Here lies a John, a burning, shining light  
Whose Name, Actions all alike were White." <sup>1</sup>

This was just what he needed as it explained that John White was the father of Dr. Annesley's wife and was a member of the House of Commons in 1640.

John White was the son of Henry White

John  
White and was born January 29, 1590 at Higlan  
in Pembrokeshire. Of his elementary  
education nothing is recorded. He entered Jesus College of Oxford University at the age of seventeen. After completing his studies there, he entered Middle Temple and later was admitted as a member of the Bar. John White was elected by the people of the borough of Southwark as their representative to the Long Parliament of 1640. He was a Puritan, fearless and outspoken and was held in high

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<sup>1</sup> Kirk, Rev. John. op.cit., p41



The records of the material ancestors of Thomas

Amesbury is even more limited than the material. Kirk recorded

every one without record until a little over the year.

A Complete History of the most remarkable provisions, both of

Government and Liberty which have been made in this country.

In the middle of a chapter on "Constitutional Rights" he found

"There lies a John, a burning, shining light  
Whose name, actions all alive were written."

This was just what he needed as he explained that John White

was the father of Mr. Amesbury's wife and was a member of the

House of Commons in 1640.

John White was the son of Henry White

and was born January 23, 1570 at Wigan

John  
White

in Lancashire. Of his education

education nothing is recorded. He at-

tered Jesus College of Oxford University at the age of seventeen.

After completing his studies there, he entered Middle Temple

and later was admitted as a member of the Bar. John White

was elected by the people of the borough of Southampton as

their representative to the Long Parliament of 1640. He

was a Puritan, learned and outspoken and was held in high

esteem by the members of his profession. He was an important witness against Archbishop Laud and held membership in the Assembly of Divines. He was selected by Parliament as chairman of the "Committee for Plundered Ministers". In his book, The First Century of Scandalous Malignant Priests he says that four fifths of the clergy were idle and ungodly and holds them responsible for the "ignorance and debauchery of the gentry and people of the kingdom".<sup>1</sup> John White held that the form of church government (Episcopal) was evil and should be abolished. His death occurred in January 1644. Members of the House of Commons attended the funeral.

His daughter was the second wife of  
 Mother of Samuel Annesley and <sup>of</sup> the mother of  
 Susanna Susanna little is really known.

Tyerman says, "She was a woman of sincere piety. She conscientiously endeavored to bring up her children in the nurture and admonition of the Lord."<sup>2</sup> Kirk says, "The few dim intimations concerning her ...impress us with the idea that she was a woman of superior understanding, and earnest and consistent piety."<sup>3</sup>

C. Father of Susanna: Dr. Samuel Annesley

Samuel Annesley was born in 1620 and was so named at the request of the grandmother, who died before his

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<sup>1</sup> Tyerman, Luke. The Life and Times of Samuel Wesley, p.124

<sup>2</sup> Ibid., p.125

<sup>3</sup> Kirk, Rev. John. op.cit., p.43



between the members of his profession. He was an important  
witness against slavery in the  
assembly of 1840. He was selected as president of the  
convention of the "Committee for the Abolition of Slavery". In his book,  
The Moral Reform of the Nineteenth Century he says that  
four times of two days were held and widely and widely  
celebrated for the "ignorance and darkness of the people  
and people of the nation".<sup>1</sup> John White said that the form of  
church government (Episcopacy) was evil and should be abolished.  
His death occurred in January 1841. Buried in the house of  
Commons after the funeral.

His daughter was the second wife of  
Cannell Manning and the mother of  
Marianne and John. Known.  
Episcopacy says, "she was a woman of  
very high. The connection of her  
children in the history and education of the people. 2. With  
says, "the few the limitations concerning her... perhaps as  
with the fact that she was a woman of superior understanding,  
and earnest and constant piety."<sup>3</sup>

C. Manning of Manning, Dr. Manning Manning  
Marianne Manning was born in 1803 and was so named  
at the request of the friends, the first before she

1. Manning, John. The Life and Times of John Manning, p. 124  
2. Ibid., p. 125  
3. Ibid., John Manning, p. 125

birth but who had said, if the child be a son, call him Samuel because, "I have asked him of the Lord." The

#### Early Life

father died when the boy was about four years old. Therefore it was his mother's influence and training which awakened and fostered the religious ideals and aspirations to which he steadfastly adhered. At an early age, between five and six, he began reading twenty chapters from the Bible each day. This habit he continued throughout life. At the age of fifteen he entered Queen's College, Oxford. Here he was an earnest student, though not recorded as a brilliant one. He received his M. A. degree and was ordained a minister.

#### Non-Conform- ist minister

In 1644 the Earl of Warwick was Lord High Admiral for the Parliament against Charles I. The young clergyman was chosen chaplain for the admiral's ship, "The Globe". After a short term of service he was given the church at Cliffe in Kent. This pastorate was a test of the young man's measure. The former clergyman at Cliffe had led a very dissolute life; was one with the rough immoral group of the parish, evidently one of those 'scandalous ministers' described by John White, but nevertheless accepted by the majority, for when the new curate arrived they met him with "spits, forks, and stones". Dr. Annesley was not frightened but told them he would stay until they had so reformed as to be worthy of a better



birth and who had said, "I shall be a son, and I shall be a son."

Samuel Johnson, "I have called him of the Lord." The

father died when the boy was about

four years old. Therefore it was

his mother's influence and religion

which remained and fostered the religious

ideas and aspirations in which he afterwards embodied. At an

early age, between five and six, he began reading French, English

from the Bible each day. This habit he continued throughout life.

At the age of fifteen he entered Queen's College, Oxford, where

he was an earnest student, though not regarded as a brilliant

one. He received his B. A. degree and was ordained a minister.

In 1844 the first of his wives was

born. After a short time the following

year he was elected to the living of

St. John's, Oxford. He was chosen chaplain for the

king's ship, "The Bellerophon". After a short term of service he was

given the command of the ship in 1851. His wife accompanied him on a tour

of the young king's manors. The former voyage of 1851

had had a very disastrous life; was one with the royal household

group of the period, especially one of those 'scandalous misdeeds'

described by John Ruskin, but nevertheless accepted by the

public, for when the new estate arrived they met him with "welcome,

welcome, and welcome". Dr. Johnson was not frightened and said that

he would stay until they had so returned as to be worthy of a better

Early  
life

Non-Parson  
and minister

minister.

Accepting the position as chaplain of the Globe identified Dr. Annesley with Parliament and against the Royalist Party. He was called to preach in the House of Commons on the National fast day in 1648. His sermon gave offense to the Royalists. But the fact that he spoke later against the murder of the king and condemned Cromwell as a hypocrite indicates that he was ready to condemn injustice in both parties. However this frankness cost him his pastorate at Cliffe, much to the regret of his once undisciplined parishioners who had learned to respect and love him.

Before coming to Cliffe, Dr. Annesley had married; here he buried his young wife and also his first born son. Upon leaving Cliffe (1652) Dr. Annesley was chosen pastor of the small parish of St. John the Evangelist, Friday Street, Cheapside, London. It is thought that his marriage to the daughter of John White occurred soon after he came to London.

Dr. Annesley did not receive the preferment from Cromwell that he expected; he was twice recommended for larger churches but the appointment was not made. In 1657 he was given the evening Lecture at Saint Paul by Cromwell and Parliament made him chairman of the committee which had the oversight of the Non-Conformist congregations in London. In 1658 he was given St. Giles' Cripple Gate by Richard Cromwell. At the restoration of the King, Dr. Annesley asked to be



minister.

occupying the position as chaplain of the House of Commons. He was  
Dr. Amos, with parliament and against the Whig party. He was  
called to preach in the House of Commons on the National Day in  
1833. His sermon gave offense to the Whigs. But the fact that  
he spoke later against the murder of the king and condemned Cromwell  
as a hypocrite indicated that he was ready to condemn injustice in  
both parties. However this bitterness cost him his parsonage at  
Cliffe, such to the regret of his own distinguished parishioners  
who had learned to respect and love him.

Before coming to Cliffe, Dr. Amos had married; here  
he united his young wife and also his first-born son. Upon leaving  
Cliffe (1832) Dr. Amos was chosen pastor of the small parish  
of St. John the Evangelist, Whitechapel, London. It  
is thought that his marriage to the daughter of John White occurred  
soon after he came to London.

Dr. Amos did not receive the parsonage from  
Cromwell; that he expected; he was twice recommended for large  
or churches but the appointment was not made. In 1837 he was  
given the evening lectures at St. Paul's by Cromwell and later  
himself made him chairman of the committee which had the over-  
sight of the non-Jacobite congregation in London. In 1838  
he was given St. John's Cliffe Gate by Richard Cromwell. At  
the restoration of the king, Dr. Amos called to be

continued as Lecturer at St. Paul but he was soon discharged. A petition was presented the King for his removal from St. Giles but he remained until 1662.

Under the Act of Uniformity (1662) Dr. Annesley give up his church because, with two thousand or more other ministers, he could not give "unfeigned assent to all and everything contained and prescribed in the Book of Common Prayer." It is said that the Earl of Anglesea urged him to take the oath of conformity and promised him preferment, but he would make no compromise. Where he lived or how, is not known except that he stayed in London and his house was the rendezvous for Non-Conformist ministers and students.

Personal Description	In 1672 by the Declaration of Indulgences the ban of Uniformity was lifted and Dr. Annesley began preaching in the church in Little Saint Helen's
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Bishopgate Street. Dr. Annesley was a real shepherd of his people; he visited and assisted the poor of his parish; he helped many of the unfortunate clergymen; and held sacred the tithe of all money he received. He is described as tall, handsome, dignified, and was strong of physique. Kirk says, he was "almost insensible to cold, hat, gloves, and topcoat were no necessities to him, even in the depth of winter."<sup>1</sup> His hair was brown and wavy and he had an aquiline nose and a short upper lip. He was cheerful and greatly beloved by his people

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1 Kirk, Rev. John. op.cit., p.36



continued as lecturer at St. Paul but he was soon dismissed.

A petition was presented to him for his removal from St.

Paul but he remained until 1862.

Under the act of Unit. Conv. (1862) Dr. Amosley

gave up his church position, with two hundred or more other

ministers, he could not give "unqualified assent to all and

everything contained and prescribed in the Book of Common

Prayer." It is said that the Earl of Argyll wrote him to

leave the seat of controversy and presented him a protest, but

he would make no compromise. Where he lived or how, is not

known except that he stayed in London and his house was the

residence for non-Unitarian ministers and students.

In 1872 by the Declaration of Dr.

Amosley the son of Unitarianism was

Personal  
Description

lifted and Dr. Amosley began lecturing

ing in the church in Little Saint Martin's

Stamford Street. Dr. Amosley was a tall, slender, of a

people; he visited and assisted the poor of his parish; he

helped many of the unfortunate clergy; and he acted the

role of all money he received. He is described as tall, thin,

and, slighted, and was strong of physique. His eyes, he was

"almost invisible in color, but, glances, and looked with no de-

pression to him, even in the depth of winter." His hair

was brown and wavy and he had an aquiline nose and a short

upper lip. He was cheerful and greatly beloved by his people

and a recognized leader among the clergy of his denomination. He died at the age of seventy-seven, December 31, 1696 after an illness of seventeen weeks.

Philosophy of life                      Dr. Annesley's life of piety, patience, and cheerfulness was consistent with his philosophy of life. He was in the midst of political and religious turmoil and yet maintained that poise of spirit and virile courage which enabled him to continue in religious effort because he saw, "Him who is invisible"; he believed "there is an Unseen Hand which steadily and prudently guides and directs all things, keeping up a beautiful order, where reason can discern nothing but confusion".<sup>1</sup> A magistrate died as he was signing a warrant of arrest for Dr. Annesley; this was an evidence of God's protecting care. Dr. Annesley gave a very distinct and vital place to prayer. To him prayer was "The christian's vital breath". Three or four times during the day he retired for private prayer and meditation. He was called a "wrestler with God" and "His supplications were mighty" and the "returns were remarkable and frequent". Meditation was of great spiritual value and the secret of true education. Defoe paid tribute to his life of sincerity in the following lines:

"The Sacred Bow he so Divinely drew,  
That every shaft both hit and overthrew.  
His native candour and familiar style;

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<sup>1</sup> Clarke, Adam. op.cit., p380 .



and a recognized leader among the clergy of his denomination.  
He died at the age of seventy-seven, December 31, 1900 after  
an illness of seventeen weeks.

Dr. Amos's life of piety, pa-

lance, and character was constant-

and with his philosophy of life. He

was in the midst of political and re-

ligious turmoil and yet maintained that peace of spirit and  
virtue which enabled him to continue in religious effort  
because he saw, "This is the Father; he believed there is an  
Unseen Hand which steadily and profoundly guides and directs all  
things, keeping up a constant order, whose reason and action

nothing but confusion." A constant belief in his Father's  
of power for Dr. Amos; this was an evidence of God's protecting

care. Dr. Amos gave a very distinct and vital place to

prayer. To him prayer was "the Christian's vital breath." He

or four times during the day he retired for private prayer and med-

itation. He was called a "prayerer with God" and "His sup-

plication was always" and the "prayers were remarkable and

frequent." Meditation was of great spiritual value and the

secret of his education. Before his death he said to his wife of

Amos in the following lines:

"The secret how we so divinely live,  
That every heart both his and ours  
His native wisdom and faithful ways;

I think, dear wife, of you.

Which did so oft his hearers' hours beguile,  
 Charmed us with godliness; and while he spake  
 We loved the doctrine for the teacher's sake.  
 By dint of practice more than argument,  
 Strange were the charmes of his sincerity,  
 Which made his actions and his words agree." 1

Dr. Annesley recognized the value of

Prominent  
 ideas

expression for he urged that children  
 and servants report on the sermons they

heard. He knew that what children admired,  
 that is, what was emotionalized, would be remembered; and he  
 believed in the control of anger, grief, love and fear. He  
 recognized individual differences for concerning the emotions he  
 wrote,

"Passions we must have; but constitution  
 and education allay them in some; reas-  
on moderates them in others; and grace  
regulates them in all." 2

Of Dr. Annesley's twenty-five children, the names of only  
 six have been preserved; Samuel, Benjamin, Judith, Sarah,  
 Elizabeth, and Susanna who was the youngest.

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1 Kirk, Rev. John. op.cit., p.38

2 Clarke, Adam. op.cit., p.378



which did not give his heart, heart's desire,  
Graham as with his heart; and while on a side  
he loved the position for the teacher's sake.  
So kind of position more than any other,  
Graham were the champion of his country,  
which made his nation and his words true."

Dr. Annandale recognized the value of

expression for his right that children  
and nervous system on the nervous system  
heart. He knew that what children wanted,

that is, what was emotionalized, would be remembered; and he  
believed in the control of anger, fear, love and hope. He  
recognized individual differences for conducting the emotions as

wrote,

"Therefore we must have; but consistency  
and emotional ability that is true; and  
on emotionalized in our life; and Graham  
recognizes that in life."

Dr. Annandale's twenty-five children, the names of only  
six have been preserved; Samuel, Benjamin, William, John,  
Elizabeth, and Benjamin and was the youngest.

1. Life, New York, 1900, p. 38  
2. Character, New York, 1900, p. 376

## D. Susanna Annesley Wesley

### 1. Personal delineation

Susanna Annesley was the youngest and the twenty-fifth child of Samuel Annesley. She was born in London, January 20, 1669 (or 1670) and married Samuel Wesley, a young clergyman, at the age of twenty or twenty-one.<sup>1</sup> The place of the birth of Susanna is not definitely known. But as her father lived on Spital Yard, a narrow street between Bishopgate and Spital Square, while he was pastor of the church at Little Saint Helen's (1672-1696) it is supposed that this is where Susanna was born.<sup>2</sup> At least most of her life until marriage must have been spent here. As to incidents of her childhood days almost nothing has been preserved. In one of her meditations on causes for thankfulness, she refers to "preservation from ill accidents, and once from violent death"<sup>3</sup> but does not explain to what she refers.

The facts concerning her education are also missing. There seems to be some difference of opinion as to her knowledge of the languages. Moore says, "from several things which appear in her papers, it seems

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1 Clarke, Adam. *Memoirs of the Wesleys*, vol. II. p. 2

2 The Journal of The Rev. John Wesley, Curnock, Nehemiah, vol II. p. 268

3 Kirk, Rev. John. *op.cit.*, p49



1. Personal Information

Thomas Kennedy was the youngest son

of the twenty-first child of James Kennedy

and Mary Ann born in London, January 20,

1871 (or 1870) and married Sarah (1871-1938)

a young woman, at the age of twenty or twenty-one. The

place of the birth of Thomas is not definitely known. It is

his father lived on Spital Road, a narrow street between

Highgate and St. John's Church, while his mother of the church

at St. John's Church (1871-1938) it is supposed that this

is where Thomas was born. At least none of his life until

marriage and have been spent here. In the instance of his

childhood days almost nothing has been preserved. In one of

his recollections on success for ten years, his father to

"preservation from all accidents, and from the time 1871"

but does not explain to what was referred.

The facts concerning his education

are also missing. There seems to be

some difference of opinion as to his

knowledge of the language. In his

page, "from several things which appear in his papers, it seems

Education

1. George, Ann. Genealogy of the Kennedy, Vol. 1, p. 2.  
2. The Journal of the Rev. John Wesley, General, Vol. 1, p. 233.  
3. Ann. Rev. John Wesley, Vol. 1, p. 233.

to me that she had acquired some knowledge of the Latin and Greek languages in her youth, though she never makes any pretensions to it." <sup>1</sup> Adam Clarke thinks her education included Latin, Greek, and French but Kirk finds no positive proof that she knew even French but says she probably read some devotional books in that language; he decided that if she had been familiar with Greek and Latin some words would be found in her letters as it was quite fashionable at that time to do so. Then too, he says, the sons in writing their father did use Latin and Greek words and even wrote the whole letter in Latin, but never did to their mother. Moreover the father in writing to Samuel, who was in school in London, urged him to write freely to him and said;

"I will promise you so much secrecy that even your mother shall know nothing but you have a mind she should; for which reason it may be convenient you should write to me still in Latin." <sup>2</sup>

This he considers sufficient proof for his position that Susanna's education did not include a knowledge of the Latin and Greek languages. Tyerman in The Life and Times of Samuel Wesley follows Moore and Clarke although he was familiar with The Mother of the Wesleys, while Eliza Clarke takes the position which Rev. Kirk maintains.

That her education was far superior to the young women of her day is readily granted by all biographers, and

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<sup>1</sup> Moore, Henry. The Life of John Wesley, p.53

<sup>2</sup> Kirk, Rev. John. op.cit., p.49



to me that she had acquired some knowledge of the Latin and  
 Greek languages in her youth, though she never makes any pro-  
 fessions to it. I have always thought her education included  
 Latin, Greek, and French but I am afraid no positive proof  
 that she knew even French but she probably read some  
 occasional books in that language; he decided that if she  
 had been familiar with Greek and Latin some words would be  
 found in her letters as it was quite remarkable at that  
 time to do so. Then too, he says, she was in writing their  
 letters and was Latin and Greek words and even wrote the whole  
 letter in Latin, but never did so their mother. However she  
 never in writing to herself, was was in school in London, wrote  
 him so with freely to him and said;

"I will prove to you by many words that  
 even your mother shall know nothing but  
 I have a mind she should; for which  
 reason it may be convenient you should  
 write to me still in Latin." S

That he considered sufficient proof for his position that  
 Erasmus's education did not include a knowledge of the Latin  
 and Greek languages. Erasmus in the life and times of Erasmus  
 and Erasmus followed more and more although he was familiar  
 with the letters of the Vatican, while Erasmus lived the  
 position which was his position.

That his education was far superior to the young  
 women of his day is readily granted by all biographers, and

that her studies included logic and metaphysics is also unquestioned. Her letters reveal an unusual command of the English language. Lunn says, "all her writings are marked by perfect balance of phrase, and by unconscious and unforced rhythm of expression."<sup>1</sup> Her letters are worthy, he thinks, of a place in an anthology of eighteenth century prose.

Type of  
mind

She had an astute, vigorous, philosophical, logical mind; a masculine-type mind some prefer to characterize it, to which Lipsky adds, "firm common sense". These mental traits combined with appreciation of and will-power to perform severe methodical discipline, unite to produce a rare personality. One expects such a person to do her own thinking but Kirk seems to think she was influenced, especially in her teen-age theological problems, by the young college student, Samuel Wesley. Yet it must be granted his influence did not play a large part in adult decisions. In writing her son John, who was in school in London, she says, "It is a misfortune almost peculiar to our family that your father and I seldom think alike."<sup>2</sup> An incident to the same point (although Eliza Clarke and others think it is impossible to reconcile all the statement with facts and dates<sup>3</sup>) continues to be cited; Mr. Wesley suddenly became conscious that his

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1 Lund, Arnold. John Wesley, p.16

2 Kirk, Rev. Joh. opcit., p.222

3 Clarke, Eliza. opcit., p 40; Kirk, Rev. John. op.cit., p.223; Southey, Robert. The Life of Wesley, p.9 ft. note of editors





wife was not saying "Amen" to his prayer for the king. "Sukie," he said majestically, "if we are to have two kings, we must have two beds," and forthwith rode to London to remain until Queen Anne came to the throne, when he rejoined his family.

Descriptions of her physical appearance

Personal appearance      are very interesting if all writers do not agree. Eliza Clarke says, "Susanna was slim and very pretty and retained her good looks and symmetry of figure to old age."<sup>1</sup> She also states that Mrs. Wesley was very much like her older sister, Elizabeth, and that any description of the latter reflects the former. Therefore the word sketch of Elizabeth as penned by John Dunton, Elizabeth's suitor, is interesting:

"Iris is tall; of good aspect; her hair of a light chestnut colour; dark eyes; her eye-brows dark and even; her mouth little and sufficiently sweet; her air something melancholy, sweet, and agreeable; her neck long and graceful; white hands; a well shaped body; her complexion very fair...her wit solid. She has enough of that quickwit, so much in fashion, to render her conversation very desirable. She is severely modest, and has all kinds of virtues.. Her humour is good to a miracle. She is an agreeable acquaintance; a trusted friend. And...is mistress of all those graces that can be desired to make a complete woman." <sup>2</sup>

John Dunton went to hear Dr. Annesley preach but heard little for he said, "I soon singled out a young lady that almost charmed me

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<sup>1</sup> Clarke, Eliza. op.cit., p.7-8

<sup>2</sup> Kirk, Rev. John. op.cit., p.60





mad", That lady was Susanna but the fact that he found she was "pre-engaged" turned his attentions to the sister. Susanna's sister Judith is reported to have been a very beautiful young woman; her portrait was painted by the celebrated Sir Peter Lely, but one who knew both well said, "Beautiful as Miss Annesley appears, she was far from being so beautiful as Mrs. Wesley".<sup>1</sup> Stevens says:

"A portrait of Susanna Wesley taken at a later date than her marriage, but evidently while she was still young, affords us a picture of the refined, and even elegant lady of the times. The features are slight, but almost classic in their regularity..her dress and coiffure are in the simplest style of her day, and the entire picture is marked by chaste gracefulness. It lacks not, also, an air of that highbred aristocracy from which she descended."<sup>2</sup>

To which description Kirk says, "a microscope would fail to disclose a single line of the calm intellectual face of Epworth family" and then adds his own description in which he says:

"Susanna Wesley excelled her sisters in strength of mind and extent of solid attainments, she was probably not their equal in graces of personal attraction. We believed she lacked also their well-known hilarity and wit; and was more grave and thoughtful than the rest of the Annesley daughters. Her figure was probably slight; her stature about the average female height,

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1 Ibid., p60

2 Ibid., p61



"...and, first lady was Swann... but she found she was  
"pre-occupied" turned his attention to the sister. Swann's sister  
...is reported to have been a very beautiful young woman, her  
...was painted by the celebrated Sir Peter Paul, and was the  
...said, "beautiful as the finest of artists, she was  
...from being so beautiful as the...". I. Swann says:

"A portrait of Swann... taken at a  
...later than her marriage, but...  
...and was still... in a...  
...of the... and... of  
...the... the... and...  
...in their...  
...in the...  
...of her... the... is...  
...the... is...  
...the... from  
...the..."

To which description Kirk says, "a microscope would tell so  
...a... of the... face of  
...and... his own description is with  
...:

"Swann... her... in  
...of... of...  
...the... not...  
...of...  
...also...  
...and...  
...of the...  
...was...  
...the...  
...the..."

1. Kirk, 1891  
2. Kirk, 1891

her features good rather than beautiful;  
bearing more vividly traces of deep  
thought and grave contemplation, than  
of vivacity or sparkling wit." 1

Lunn follows Kirk in the belief that "the mother of the Wesleys  
had no claim to great beauty" but characterizes her as a  
woman who though wearing a "dowdy frock and a last year's hat"  
would make "the most beautifully dressed woman look undistinguished." 2

## 2. Married life

Susanny Wesley left her father's house of  
comfort and plenty to experience a life of severe poverty as  
wife of Samuel Wesley and mother of nineteen children. The young  
people lived two years in London and then moved to South Ormsby.  
In 1696 or early in 1697 the family moved to Epworth, and with  
the exception of a few years at Wroote, lived there until the  
death of Mr. Wesley in 1735. Epworth was a small market-town  
but the largest village on the Isle of Axholme. The population  
of Epworth, about two thousand in number, was composed of the ig-  
norant uncultured peasant class. They were engaged in raising  
hemp and flax. The parsonage here was much better than the one  
at South Ormsby. It was made of plaster and timber, three  
stories with a roof of thatch. The land belonging to the par-  
sonage contained about three acres.

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1 Ibid., p. 62

2 Lunn, Arnold. op.cit. p. 11



Mr. [Name] was a [Name] from [Name]  
 [Name] was a [Name] from [Name]  
 [Name] was a [Name] from [Name]  
 [Name] was a [Name] from [Name]

John follows him in the belief that "the mother of the people"

had no claim to great beauty, but character which was a

woman who through wearing a "lousy frock and a lousy hat"

would make "the most beautiful dressiest woman in the world."

## 2. Married life

Thomas Wesley left his father's house at

London and played an extraordinary life of severe poverty as

with of Samuel Wesley and mother of nineteen children. The family

people lived two years in London and then moved to South Georgia.

In 1735 or early in 1737 the family moved to Georgia, and with

the exception of a few years at Georgia, lived there until the

death of Mr. Wesley in 1791. Wesley was a small middle-aged

man, of a [Name] of [Name]. The population

of Georgia, about two thousand in 1733, was composed of the 15-

hundred [Name] [Name] [Name]. They were [Name] in [Name]

and [Name]. The [Name] [Name] [Name] [Name] [Name] [Name]

at South Georgia. It was [Name] of [Name] and [Name] [Name]

stories with a [Name] of [Name]. The [Name] [Name] [Name] [Name]

which contained about 100 [Name].

1 [Name] [Name] [Name]

2 [Name] [Name] [Name]

Method was Susanna Wesley's motif  
 Training of children and from six in the morning until  
 seven in the evening there was a stiff  
 and rigid schedule for each member of  
 the family; exception was made only in case of illness. Sleep,  
 meals, and devotions were apportioned according to the age and  
 ability of the child. Only play seems not to have been care-  
 fully provided for in the daily schedule. However, the chil-  
 dren did play. "The nursery, the yard, and the adjoining croft,"  
 occasionally became scenes of "high glee and frolic", writes  
 Kirk<sup>1</sup> and the mother-teacher wrote concerning the school: "There  
 was no such thing as loud playing during school hours."<sup>2</sup>

It was at Epworth that Susanna Wesley conducted  
 her well-known school for the members of her numerous family.  
 School began at nine o'clock in the morning and continued  
 until five o'clock, with two hours intermission from twelve  
 until two. After the second fire, when the house was completely  
 destroyed, it was necessary to place the children in homes of  
 the parishioners. When the family was again under parental  
 influence, the mother soon discovered the children were imi-  
 tating the crude manners and the rude speech of the uneducated;  
 therefore she deemed it necessary to make the program of the  
 school even more strict, especially in devotions and polite

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1 Kirk, Rev. John. op.cit., p. 176

2 Journal, op.cit., vol.III. p. 39; Letter 16 - Appendix 126



Method was Lawrence Kelley's method

and from six in the morning until  
seven in the evening there was a shift  
and right schedule for each member of

Training  
of  
children

the family; exception was made only in case of illness. Sleep,  
meals, and recreation were apportioned according to the age and  
activity of the child. Only play seems not to have been care-  
fully provided for in the daily schedule. However, the child  
from his play. The nursery, the yard, and the adjoining street,  
occasionally became scenes of "high knee and frolic", writes  
Mrs. I and the mother-teacher wrote concerning the school: "There  
was no such thing as loud playing during school hours."

It was at Newport that Lawrence Kelley conducted

her well-known school for the members of her nursery family.

School began at nine o'clock in the morning and continued  
until five o'clock, with two hours' interruption from twelve  
until two. After the second five, when the house was completely  
destroyed, it was necessary to place the children in rooms of  
the parishioners. When the family was again under parental  
influence, the mother soon discovered the children were im-  
itating the crude manners and the rude speech of the uneducated;  
therefore she deemed it necessary to make the program of the  
school even more strict, especially in conversation and behavior

social courtesies.

Quietness and courtesy were persistently practiced. By the time a child was a year old it had learned to cry softly and to know it received nothing for which it cried. They were taught to "speak handsomely for what they wanted." At meal time the children whispered their wants to the maid who told the mother; for the children ate at a low table until they could use their knife and fork well. To the servants the children were taught to say, "Pray give me such a thing," and the servant was not allowed to overlook the omission. Each child was taught to prefix the term "brother" and "sister" before they spoke the Christian name. The mother was a constant example for polite speech; her requests to the children were always framed thus, "Molly, Robert, be pleased to do so and so."<sup>1</sup>

Attitude  
toward her  
children

Mr. Birrell is quoted as describing Mrs. Wesley as "a stern, forbidding, almost unfeeling parent";

but Fitchett sees love, strong, deep, and deathless permeating the home life and revealing itself in the devotion of the children to their mother. Lecky states that "the Wesley home of Epworth was not a happy one"; but Adam Clarke in speaking of the Wesley home says: "They had the common fame of

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<sup>1</sup> Clarke, Adam. op.cit., p. 8

<sup>2</sup> Fitchett, Rev. W.H. op.cit., p. 29



social occasions.

Politeness and courtesy were persistently prac-

tised. At the time a child was a year old it had learned to  
cry softly and to know it received nothing for which it cried.  
They were taught to "speak handsomely for what they wanted."

At meal times the children whispered their wants to the mother  
who told the mother; for the children ate at a low table until  
they could use their hands and fork well. To the servants  
the children were taught to say, "May I have a drink?"  
and the servant was not allowed to overlook the omission.

Each child was taught to "speak the truth" and "obey."  
Before they spoke the Christian name. The mother was a com-  
petent example for polite speech; her requests to the children  
were always framed thus, "Will, Robert, be pleased to do so  
and so."

Mr. Birrell is quoted as saying:-

ing Mrs. Birrell as "a stern, for-  
bidding, almost unbending parent";

children  
found her  
authoritative

but Birrell also loved, strong, deep,

and despatched her acting the home life and revealing itself in the  
devotion of the children to their mother. Lady writes that "the  
Welsh home of Eborac was not a happy one"; but when Birrell is  
speaking of the Welsh home says: "They had the common sense of

being the most loving family in the county of Lincoln."<sup>1</sup>

It is true that Mrs. Wesley was a strict disciplinarian. Her methods were well defined and consistently adhered to. This was because of the value she placed on forming right habits from infancy. She says:

"In the esteem of the world they pass for kind and indulgent, whom I call cruel parents, who permit their children to get habits which they know must afterwards be broken. Nay, some are so stupidly fond as in sport to teach their children to do things which in a while after they have severely beaten them for doing."<sup>2</sup>

Her principle as stated, "The first thing to be done is to conquer their wills and bring them to an obedient temper" sounds harsh; but to know that she considered the hardest part of the problem of disobedience must be solved before the child was a year old or such habits would be formed which would take "such severity as would be as painful to me as to the child" relieves the words from unfeeling sternness and also of the idea that the personality of the child would be completely crushed. This is further sustained by her principle,

"that if ever any child performed an act of obedience, or did anything with an intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted, and the child with sweetness directed how to do better for the future."<sup>3</sup>

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1 Clarke, Adam. op. cit., 2

2 Journal, op.cit., p.35

3 Ibid., p. 38-39



being the most loving family in the county of Lincoln."

It is true that Mrs. Wesley was a visitor

disapproving. Her methods were well defined and consid-

terly adhered to. This was because of the value she placed

on following right habits from infancy. She says:

"In the autumn of the year 1841, when I was ten years old, and intelligent, when I was ten years old, who were then children to get better when they knew what afterwards to do. I, however, was so strongly led as in 1841 to teach them to do as I did, which in a while after they have severely beaten them for doing so."

Her principles as stated, "The first thing to be done is to

compare their wills and bring them to an obedient temper"

secondly, however; but to know that she considered the various

parts of the problem of discipline must be solved before

the child was a year old or such habits would be formed which

would take "such severity as would be as painful to the child

the child's relief the words from collecting themselves and also

of the fact that the personality of the child would be com-

pletely crushed. This is further sustained by her principles,

"What if ever any child performed an act of obedience, or did anything with an intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted, and the child with treatment directed how to do better for the future."

I believe, Mrs. Wesley, 1841  
A Journal, 1841, p. 12  
J. 1841, p. 12-13

These positions certainly reveal a mother most rare in the appreciation of and devotion to a mother's responsibility in the training of her children. Such individual and constant attention would be required that the wonder is how Mrs. Wesley met with any success in maintaining her ideals for so large a family.

She had, at least a part of the time, a maid to assist with household duties and a man servant to care for the grain and the cattle. Nevertheless it is to her great credit that, in spite of ill health, a large family about her, and the fact that she was left months at a time with the responsibility of providing food for the little ones and with the management of the glebe, she could adhere to such a program until it was formative in its influence. It would have collapsed under a person of less ability. Kirk says:

"John Wesley speaks with profound admiration of the serenity with which his mother wrote letters, attended to business, and held conversation while surrounded by thirteen children."<sup>1</sup>

Only discipline tempered by understanding and justice could make such a picture possible. Her attitude toward the children, which also reflects a lack of fear toward the mother, is revealed in the following incident. One evening the

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<sup>1</sup> Kirk, Rev. John. op.cit.,p.166



These positions certainly reveal a mother's love in the  
expression of and devotion to a mother's responsibility  
in the training of her children. Such individual and com-  
plete attention would be required that the mother in her  
life, which may with any success in maintaining her status  
for so large a family.

She had, at least a part of the time, a child  
to assist with household duties and a man to care for  
the grain and the cattle. Nevertheless it is to her credit  
credit that, in spite of ill health, a large family about  
her, and the fact that she was left-handed at a time when  
the responsibility of providing food for the little ones was  
with the management of the place, she could afford to take a  
program until it was formative in the influence. It could  
have collapsed under a period of less ability. This fact  
"John Wesley wrote with profound interest  
tion of the intensity with which his  
mother wrote letters, attended to business,  
and held conversation while surrounded by  
fifteen children."

Only discipline tempered by understanding and justice could  
have such a positive result. Her attitude toward the child-  
ren, which also reflects a lack of fear toward the mother,  
is revealed in the following incident. One evening the

husband said:

"I wonder at your patience; you have told that child twenty times the same thing." To which the mother replied, "Had I satisfied myself by mentioning the matter only nineteen times, I should have lost all my labour. You see it was the twentieth time that crowned the whole."<sup>1</sup>

The husband of Susanna Wesley,

Her husband  
Samuel Wesley

Samuel Wesley, has a long, noble, and noted ancestry.<sup>1</sup> The grandfather and the father were graduates of Oxford

University. Both were Non-Conformist preachers and suffered persecution under the Act of Uniformity of 1662 and the Five Mile Act. Quite singular is the fact that the mother of Samuel Wesley was the daughter of a John White, as was the mother of Susanna Annesley. Both men were members of the Long Parliament of 1640, members of the Westminster Assembly of Divines, and active, enthusiastic Dissenters, but not known to be related. Samuel's maternal grandfather was a minister and one of the men interested in the settlements of Massachusetts Bay Colony as a place of refuge for the persecuted Dissenters, while, as has been stated, Susanna's maternal grandfather was a prominent and distinguished lawyer.

Samuel Wesley was born in Winterborn Whitchurch in Dorsetshire a few months before the father was forced to

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<sup>1</sup> Wise, Rev. Daniel. The Ancestry of the Wesley Family





leave his pastorate in 1662. After trying town after town the family was finally allowed to remain at Preston. Samuel received his early education in the Free School at Dorchester. After the death of his father he was sent by friends (Dissenters) to Veal's Academy at Stepney in London. While here he helped pay his expenses by writing verses. The young publisher, John Dunton, made his acquaintance, published some of his poems, and perhaps introduced him to the Annesley family.

While Samuel Wesley was a student at the Academy he was engaged to make translations of the writings of John Biddle, the "father of English Unitarians". When he studied the writings he refused to make the translations. Later he was asked to answer an article which criticized the Dissenters. Here again investigation preparatory to writing made him refuse to do the work. It also decided him against the faith in which he had been reared. In 1683 Samuel Wesley left the Dissenters and entered Exeter College as a "servitor and poor scholar". He received his B.A. degree in 1688 and the next year was ordained priest in the Church of England.

Adam Clarke describes Wesley as "short of stature, spare, athletic, earnest, and conscientious". Eliza Clarke characterizes him as a "dabbler in rhyme" and as a "lover of small controversies". Kirk says that he had a "lively disposition and sparkling wit", a "sharpness of temper not always under control".



leave his parsonage in 1833. After trying town after town he finally was finally allowed to remain at Boston. Samuel received his early education in the Free School at Boston. After the death of his father he was sent by Ebenezer (Cotton) to West's Academy at Newbury in 1835. While there he helped pay his expenses by writing verses. The young publisher, John Paine, made his acquaintance, published some of his poems, and Paine introduced him to the Knickerbocker family.

While Samuel Knickerbocker was a student at the Academy

he was engaged to make translations of the writings of John Milton, the "Father of English Literature". When he studied the writings he desired to make the translations. Later he was asked to answer an article which criticized the translations. This again incited him to write and make him return to the work. It also incited him against the Latin in which he had been taught. In 1835 Samuel Knickerbocker left the Dickinson and Knickerbocker College as a "graduate and poor scholar". He returned to the U.S.A. where in 1836 and the next year was ordained pastor in the Church of England.

After Clark's departure Knickerbocker as "Pastor of the Church

of the Church of England, and connections". After Clark's departure Knickerbocker was as a "Pastor in the Church" and as a "Pastor of the Church of England". With this he had a "lively disposition and speaking wit", a "superior of temper not always under control".

His marriage to Susanna Annesley occurred in 1689 and most of their married life was spent at Epworth. Samuel Wesley was not greatly beloved by his parishioners, at least not until the last few years of his life. His political activities made him unpopular with some of his more prominent church members and their influence made him many troubles. He had to borrow money to begin his pastorate and put in his crops at Epworth. His enemies threatened his life, tormented his family, stabbed his cattle, destroyed his crops, cheated him of his tithes, and threw him in jail for debts, twice setting his house on fire, which was completely destroyed in the second fire.

Samuel Wesley was never able to provide sufficient food nor suitable clothing for his family. Thirteen years after the house had been rebuilt it was only half furnished. He was honored by the clergy of his district by being their representative to the Convocation at London. He loved his books and endeavored to increase the family budget by writing poems.

Mr. Wesley had great admiration for his wife. When in prison for debt he wrote, "All this, thank God, does not in the least sink my wife's spirits."<sup>1</sup> "She bears it with that courage which becomes her, and which I expected from her."<sup>2</sup> He wrote concerning her to his son Samuel as follows:

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<sup>1</sup> Clarke, Adam. op.cit., Vol.II. p. 212

<sup>2</sup> Ibid., p. 213



His marriage to Hannah Armstrong occurred in 1800 and most of their married life was spent at Ipswich. Hannah Wesley was not greatly beloved by his parishioners, at least not until the last few years of his life. His political activities made him unpopular with some of his more prominent church members and their influence made his early troubles. He had to borrow money to begin his pastoral work and in his efforts at Ipswich. His enemies persecuted his life, persecuted his family, robbed his cattle, destroyed his crops, conspired to ruin him at his trial, and even his in jail for twelve years, setting his bones on fire, which was completely destroyed in the second fire.

Hannah Wesley was never able to provide entirely for her husband's needs. She was not a capable administrator for his family. After the house had been rebuilt it was only half finished. He was honored by the clergy of his district by being their representative to the Convention at Ipswich. He loved his books and endeavored to increase the family library by writing poems. Mr. Wesley had great affection for his wife.

When in prison for debt he wrote, "All this, thank God, does not in the least shake my wife's spirits." "The pains of this cruel bondage which becomes her, and which I expected from her."

"Reverence and love her as much as you can. For, though I should be jealous of any other rival in your breast, yet I will not be of her. The more duty you pay her, and the more frequently and kindly you write her, the more you will please your affectionate father."<sup>1</sup>

Mrs. Wesley was faithful to her husband in the face of all difficulties. She wrote her brother, "Since I have taken my husband 'for better, for worse,' I'll take my residence with him."<sup>2</sup> When her husband was severely censured by her brother for failure to carry forward business matters successfully, Mrs. Wesley was loyal to her husband; she upheld his integrity while she frankly admitted his lack of business ability. She was ready to make personal sacrifices for him. When he was in prison for debts she sent her rings to assist in his release, but it should be stated to his credit that he did not accept the sacrifice. Mrs. Wesley appreciated his intellectual abilities and his educational attainments, and only her faith that God's ways do not always seem right to man kept her from believing that his choice of profession was altogether wrong, or as she so generously puts it,

"I should think it a thousand pities that a man of his brightness and rare endowments of learning and useful knowledge in relation to the Church of God should be confined to an obscure corner of the country, where his talents are buried, and he determined to a way of

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<sup>1</sup> Kirk, Rev. John. op.cit., p.230

<sup>2</sup> Clarke, Adam. op.cit., Vol.I. p. 388; Letter 27 - Appendix p180.



"Everytime and love that as much as you  
can. Now, though I should be jealous of  
any other rival in your breast, yet I will  
not be of her. You have duty, you have  
and the more frequently and kindly you  
write her, the more you will please your  
affectionate father."

Mrs. Wesley was faithful to her husband

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fully, Mrs. Wesley was loyal to her husband; she upheld his

integrity while she frankly admitted his lack of business

ability. She was ready to make personal sacrifices for him.

When he was in prison for debts she went over there to assist

in his release, but he should be grateful to his credit that he

did not accept the sacrifice. Mrs. Wesley appreciated his

independent abilities and his occasional ailments, and only

her faith that God's ways do not always seem right to man kept

her from believing that his choice of profession was altogether

wrong, or that he was generally false to

"I should think it a reasonable prayer  
that a man of his brightness and rare  
endowments of intellect and moral worth  
should be elevated to the highest of God  
of the country, where his talents are  
valued, and he determined to a way of

1 Kirk, Rev. John, of N.Y., p. 250  
2 Clarke, Adam, of N.Y., p. 252; Letter IV - Appendix I.

life for which he is not so well  
qualified as I could wish." <sup>1</sup>

In spite of the sufferings of herself  
Attitude                      and family from the inability of her hus-  
toward her                      band to provide even the bare necessities  
sufferings                      of life, in all her letters, which have  
been available for reading, there are only a few sentences which  
reveal any letting down from the high level of spiritual poise  
which marks her the rare intellectual spiritual woman of her  
age or in fact of any age. It is the letter to her brother,  
Samuel Annesley, who was in India, which reveals the fact that  
she was keenly conscious of the sufferings of her family and  
that the misfortunes and sorrows of life cut deeply into her  
sensitive nature. How much her conversation with Archbishop  
Sharp reveals.' She quotes the conversation in the letter,  
which is as follows:

"Tell me, Mrs. Wesley, whether you ever  
really wanted bread,' said the good Arch-  
bishop of York. 'Lord,' said I, 'I will  
freely own to your Grace, that, strictly  
speaking, I never did want bread. But  
then I had so much care to get it before  
it was eat, and to pay for it after, as  
has often made it very unpleasant to me;  
and I think, to have bread on such terms is  
next degree of wretchedness to having none  
at all'. 'You are certainly right,' re-  
plied my Lord." <sup>2</sup>

In the same letter she said to her brother, "If you will not  
reach out a friendly hand to support, yet I beseech you,

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<sup>1</sup> Clarke, Adam. op.cit., p.393

<sup>2</sup> Ibid., p. 391





forbear to throw water on a people already sinking." Her grief over the unfortunate condition of her daughters is also revealed. Emilia, she said, was compelled to teach in Lincoln, when she needed her at home; Susanna had given up the hope that her uncle would assist her and had married a scoundrel; Hetty, who had yielded to an unprincipled lover, had added her shame to the burden of the family; and with "the inconceivable distress of all the rest," she wrote, "I have enough to turn a stronger head than mine." Against such a background her faith rises to heroic heights and out of the strain of poverty and physical suffering her spirit transcends the present and lives in the light of eternity. <sup>1</sup>

Death  
1742

Mrs. Wesley kept in touch and sympathy with her children as they left home. It is largely from these letters that a survey of her religious experience is made possible and from which it must be reconstructed. After Mr. Wesley's death in 1735, Mrs. Wesley lived with her children. The last few months were spent at the Foundry with her son John. The Foundry was only about a half mile from her girlhood home. Mrs. Wesley suffered from gout and died July 23, 1742. Five of the daughters and her son John were at the bedside and at her request sang a Requiem for the dead at her passing. On Sunday John Wesley preached the funeral sermon. Burial was made at Bunhill Cemetery.

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<sup>1</sup> Clarke, Eliza. op.cit., p.132



forbear to throw water on a people already sinking." Her  
tried over the unfortunate condition of her daughter is  
also revealed. Nellie, she said, was compelled to learn  
in Lincoln, when she needed her at home; Susan and given  
up the hope that her uncle would assist her and was married  
a second time; Betty, who had yielded to an unprincipled lover,  
had asked her to share the burden of the family; and when  
"the inconceivable disaster of all the rest," she wrote, "I  
have enough to turn a stranger's head then when," I thought  
such a catastrophe had laid since to her sole reliance and out  
of the strain of poverty and physical suffering, her spirit  
transcends the present and lives in the light of eternity.  
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structed. After Mr. Wesley's death in 1791, Mrs. Wesley lived  
with her children. The last few months were spent at the  
home with her son John. The family was only about a half  
mile from the village home. Mrs. Wesley suffered from gout  
and died July 25, 1837. One of the daughters and her son  
John were at the bedside and as her request being a Christian for  
the Lord at her passing. On Sunday John Wesley preached the  
funeral sermon. Betty was with her until the very end.

In 1709-10 Susanna Wesley wrote a  
 Her comprehensive exposition of the Apostles' <sup>1</sup>  
 Writings Creed; this was followed by an exposition  
 of the Ten Commandments; and in 1711-12 she  
 wrote "A Religious Conference Between M. and E.," or as referred  
 to by John Wesley, "My Mother's Conference with her Daughter."  
 Mrs. Wesley's desire in writing was to make the principles of  
 religion clear and reasonable to her children. The positions  
 and explanations are consistent with her beliefs as to the crea-  
 tion of the world, the fall of man, man's need of a Redeemer,  
 and the necessity of discipline. Clarke objected to some of  
 her positions when he wrote in 1823. Many today would object  
 to many more of them; but no one would object to Kirk's state-  
 ment that these treatises prove Mrs. Wesley's "extensive reading"  
 and her "comprehensive acquaintance with the entire circle of  
 religious truth" of her day. <sup>2</sup>

Her children  
 Nine of the Wesley children died at  
 birth or when quite young. The three  
 sons, Samuel, John, and Charles, gradu-  
 ated from Oxford and became clergymen in  
 the Church of England. They counted the literary men of the  
 day, Swift, Pope, Addison, and Johnson, among their intimate  
 friends.

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<sup>1</sup> Clarke, Adam. op.cit., Vol. II. p.38-72; Letter 35, Appendix  
<sup>2</sup> Kirk, Rev. John. op. cit., p.189



comprehensive expansion of the Apostles;

Her  
Willing

I

Quest; this was followed by an expedition

of the Red Cross; and in 1937-38 the

were "A Religious Conference Between H. and W." or as referred

to by John Foster, "The Father's Conference with his daughter."

Mr. Foster's desire to assist was to make the original of

religion after and responsible to her children. The position

and expectations are consistent with her beliefs as to the pres-

tion of the world, the fall of man, man's need of a Redeemer,

and the necessity of discipline. Plans referred to some of

her positions which he wrote in 1933. Many things would object

to many more of them; but no one would object to Mr. Foster's

want that these principles were Mr. Foster's "intuitive feeling"

and her "comprehensive expansion with the world's child of

religion to be" of her day. 2

None of the World's children died at

birth or when quite young. The three

Her  
children

sons, Thomas, John, and William, grand-

sons from Oxford and became clergymen in

the Church of England. They carried the literary pen of the

Mr. Swift, Pope, Addison, and Johnson, among their illustre

friends.

Of the seven girls only Anne and Mary seem to have had a happy married life, while Kezziah died before her marriage was consummated. Emilia, Susanna, Mehetable, and Martha were unfortunate in marriage but testimony is left of their heroic Christian living.



Of the seven girls only one and half seem to  
have had a happy married life, while several died before  
their marriage was consummated. William, however, happily  
and others were unfortunate in marriage and celibacy is  
left of their parents' generation.

### III. Early religious life of Susanna Annesley

#### A. Religious training in the parental home

There is no record of a definite plan or system of the religious education and training which Susanna Annesley received in the parental home. That the children received such no one would be disposed to question, judging from what is known of the father's religious life, his attitude toward the Bible, and his habits of personal devotion; together with the brief statements found in the diaries of some of the Annesley girls.

As we have seen, prayer, reading the Scriptures, and meditation were central in the father's daily schedule. Prayer was also central in the family program. Home influences religious Family worship was conducted twice each day. Every perplexing problem was first laid before God in prayer, then discussed and procedure determined, while "every extraordinary occurrence in his household," writes Kirk of Dr. Annesley, "was celebrated by a religious fast."<sup>1</sup> Therefore the home must have been pervaded by the very atmosphere of pious religion. With this picture of the home one should recall that the Annesley home was the popular meeting place for the Non-Conformist ministers, both old and young. Discussions were on religious and political

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<sup>1</sup> Kirk, Rev. John. op.cit., p.39



A. Religious training in the parental home

There is no record of a definite plan

or system of the religious education  
and training which Brewster received  
in the parental home. That the

no  
definite  
plan

children received much to be desired in regard  
to their religious training is known of the father's religious life,  
his attitude toward the Bible, and his habits of personal  
devotion; together with the fact that Brewster found in his  
studies of some of the American writers.

As we have seen, Brewster, during the  
childhood, and childhood with general  
in the father's daily religious. Proper  
was also central in the family program.

Home  
influences  
religious

Family worship was conducted twice each day. Every member  
of the family was first called to prayer, then discussed  
and prayers answered, while "every extraordinary occurrence  
in his household," writes Clark of Mr. Brewster, "was related  
by a religious story." Therefore the home was a place  
ruled by the very atmosphere of religious religion. With this  
picture of the home one should recall that the American home was  
the popular meeting place for the non-Sectarian ministers,  
both old and young. Discussions were on religious and political

themes and no doubt were controversial, lively and tintured with wit and mirth. In this whole picture the young, philosophically minded Susanna would be quite at home. And this would also contribute its measure to her religious development.

From the diary of the girls we may conclude that the parents regarded the religious training of the children a serious responsibility which they did not evade and that the daily home life of the parents made that training valid and enduring. Elizabeth made the comment in her diary:

"I can look back with joy on some of the early years that I sweetly spent in my father's house...O what a mercy it is to be dedicated to God betimes." <sup>1</sup>

Dedication would mean baptism and in fulfillment of parental responsibility of that sacrament, there would be catechetical instruction, memorization of the Creed and prayers. This would be substantiated from a recorded statement of Susanna's that, "In childhood she 'received from the heart the form of doctrine' delivered from her saintly father's lips." <sup>2</sup> Again, she lists among God's mercies to her that she was

"Early initiated and instructed in the first principles of the Christian religion; good example in parents, and in several of the family." <sup>3</sup>

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1 Ibid., p.64

2 Ibid., p.64

3 Clarke, Adam. op.cit., Vol.II. p.88



those and no doubt were controversial, lively and discussed  
with wit and spirit. In this whole picture the young, philo-  
sophically minded woman would be quite at home. And this  
would also contribute the measure to her religious develop-  
ment.

From the diary of the wife we may conclude  
that the parents regarded the religious training of the child  
as a serious responsibility which they did not evade and that  
the daily home life of the parents was most training value and  
enriching. Elizabeth made the comment in her diary:

"I can look back with joy on some of  
the early years that I earnestly spent  
in my father's house.... I want a home  
it is to be dedicated to God and His work."

Dedication would mean joy and in fulfillment of parental re-  
sponsibility of that dedication, there would be educational in-  
struction, memorization of the Creed and Gospels. This would  
be substantiated from a reported statement of Elizabeth's that  
"in childhood she received from the heart the form of devotion  
delivered from her father's lips." Elizabeth, the issue  
young son's mother to her first son was

"Early initiated and instructed in the  
first principles of the Christian re-  
ligion; good example in parents, and in  
society of the family."

I told, p. 12  
I told, p. 14  
I told, p. 16

The value the father put upon Bible reading is reflected in the habits and attitudes of his children. It is said of Elizabeth that the Bible was the "great companion and pleasure of her life" and that she was so familiar with it that 'no portion of it could be mentioned which she could not refer to the book, chapter, and verse in which it might be found.'" <sup>1</sup> That Susanna was familiar with the Bible cannot be doubted, although it stirred philosophical speculation rather than memorization; yet her letters show that her mind was stored with it.

Meditation was of great value in the father's estimation. That it carried over and became equally so in the estimation of some of his daughters may be seen from recorded statements. Of Judith it is said, she keeps "constant watch over the frame of her soul and the course of her actions by daily and strict examination of both." <sup>2</sup> That meditation included self-examination and resulted in consistent living is also suggested by Dunton's tribute to Anne, when he said, "Her life was one continued act of tenderness, wit, and piety." <sup>3</sup> That Susanna was equally impressed with its importance in the religious life may be seen from a letter she wrote to her son in which she says:

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<sup>1</sup> Clarke, Adam. op.cit., Vol. I. p. 396

<sup>2</sup> Kirk, Rev. John. op.cit., p. 48

<sup>3</sup> Ibid., p. 48



The value of the fact that the Bible was the  
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 "great companion and guide of her life," and that she  
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 verse in which it might be found." <sup>1</sup> That woman was dis-  
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 philosophical speculation rather than devotion; yet her  
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 her actions by daily and strict examination of soul." <sup>2</sup> That  
 meditation included self-examination and resulted in conser-  
 vant living is also suggested by Elizabeth's tribute to Anne,  
 when he said, "her life was one continued act of tenderness,  
 all - and prayer." <sup>3</sup> That woman was equally saturated with  
 its importance in the religious life may be seen from a letter  
 she wrote to her son in which she says:

<sup>1</sup> Clarke, Annals, Vol. I, p. 386  
<sup>2</sup> E. B. F. Rev. John, Vol. I, p. 48  
<sup>3</sup> 1844, p. 48

"I see nothing in the disposition of your time but what I approve, unless it be that you do not assign enough of it to meditation; which I conceive, incomparably the best means to spiritualize our affections, confirm our judgment, and add strength to our pious resolutions, of any exercise whatever." <sup>1</sup>

That this was a result of a habit formed in girlhood days may be concluded from a letter she wrote to her son Samuel in which she gives a rule she made when, she said,

"I was young and too much addicted to childish diversions, which was this: never to spend more time in any matter of recreation in one day than I spent in private religious duties." <sup>2</sup>

Books                      That the reading of books entered into the religious training of the Annesley scheme is suggested by Judith, who found "sweetest entertainment in good books"

and by Susanna who lists "good books" as a mercy from God together with "ingenious conversations." <sup>3</sup> Kirk suggests that these books were probably religious books such as those written by Bunyan and Jeremy Taylor. The father had very decided ideas of how books should be read. It was not how much one read, so much as how well one "digested" the reading which would bring one to truth. One must "understand" and "digest" by meditation. Dr. Annesley also insisted that

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<sup>1</sup> Ibid., p. 288

<sup>2</sup> Clarke, Adam. op.cit. Vol.II. p. 68; Letter 6, Appendix, p.102.



"I see nothing in the suggestion  
of your plan but what I regard, at  
least, as being far from desirable;  
and of its being a suggestion, which I  
consider, in consequence of the fact  
of your having been so long  
to your suggestion, and all through  
to your suggestion, of my own  
the answer."

That this was a result of a habit formed in childhood, and  
to conclude from a letter the writer to Mr. Ben Lumm, in which  
and gives a full and complete answer, the writer,

"I was young and too much addicted  
to childish diversions, which was  
just what to spend more time in  
and matter of conversation in one day  
than I could in a whole lifetime  
of time."

That the reading of books entered into

the religious training of the majority

because it was suggested by Lumm, who found

"sweetest excitement in good books"

and by Lumm, who found "good books" as a source of joy

together with "Lumm's own collection" of "Lumm's own collection"

that these books were probably religious books such as those

written by Lumm and Lumm's own collection. The writer has not

decided upon it as a book should be read. It was not how

much one read, so much as how well one "collected" the books

and which would bring one to Lumm. The writer has not

and "Lumm's" by meditation. In Lumm's also included that

the children give expression to the sermons they heard. This idea would probably result in a discussion of their readings as well. This method of thinking through and then discussion of books would give them a definite place in the religious education of the children.

#### B. Religious problems

While still a girl Susanna  
 Accepted Socinianism  
 faced important religious problems. The first was in regard to Socinianism. Just how she came to study and accept Socinianism is not known. She acknowledges that she had accepted its tenets but was assisted by Samuel Wesley to reject the heresy.<sup>1</sup> Samuel Wesley was then a student at Veal's Academy and as we have seen, had made a thorough study of Socinianism; he would therefore be greatly interested and thoroughly informed in the whole system of beliefs. She also states that she was "further confirmed by B.B." "B.B." is supposed to be Bishop Bull, who wrote in defense of the orthodox faith about that time.

Becomes a member of Church of England  
 Susanna's independent thinking and her investigating mind brought her to another theological problem. While her mother and the rest of the family remained content within the folds of the church in

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<sup>1</sup> Clarke, Adam. op.cit., p. 88



81 . . . 10 . . . 10 . . . 10

which they had been reared, Susanna, before she was thirteen years of age, united with the Church which had brought persecution and suffering to her father, - the Church of England. Had it not been for the second fire at Epworth, the arguments which persuaded this young girl to depart from the faith of her father would be available for review. For in writing to her son Samuel she said she had reviewed the controversy between the Dissenters and the Church of England.<sup>1</sup> But this, with other writings, was destroyed by the fire.

In this problem, as with the other, Kirk sees the influence of Samuel Wesley at work, for it was about this time that Wesley decided to become a High Churchman. Eliza Clarke thinks Dr. Annesley rather winked at the change as a work of "cupid". It was no doubt discussed between the two young people as it is stated without dispute that the young man was a visitor at the Annesley home. But the letter referred to above does not indicate it. Rather it is the result of study, for she says she presented the main controversy as far as she knew it and the "reasons which determined" her "judgment to the preference of the Church of England". Southey says she examined the controversy "with conscientious diligence, and satisfied herself that the schismatics were in the wrong".<sup>2</sup> Kirk finally acknowledges that such an act indicates strength both of will and thought. It may be inferred then that religion for Susanny Annesley,

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1 Ibid., p. 33 Letter 9, Appendix p. 106

2 Southey, Robert. op.cit., p. 8



which they had been raised, and which was the  
years of age, united with the Church which had brought them  
from and returning to her father, - the Church of England. Had  
it not been for the reasons given by her father, the arguments which  
persuaded him young girl to depart from the faith of her father  
would be available for others. For in writing to her son Samuel  
she said she had reviewed the controversy between the Dissenters  
and the Church of England, and this, with other writings,  
was destroyed by the fire.

In this process, as with the other, this was  
the influence of Samuel Wesley at work, for it was through this that  
that Wesley decided to become a High Churchman. Miss Clarke  
thinks Mr. Annandale rather wished of the change as a work of  
"wonder". It was no doubt discussed between the two young people  
as it is stated without dispute that the young man was a visitor  
at the Annandale home. But the latter preferred to show them not  
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"reasons which determined" her "preference to the preference of the  
Church of England". Wesley says she advanced the controversy  
"with conscientious diligence, and satisfied herself that the  
objections were in the wrong".<sup>2</sup> Miss Clarke acknowledges  
that such an act indicates strength both of will and thought.  
It may be inferred from that relation for Wesley himself,

even as a young girl, was not a custom or creed of the family to be inherited but principles to be carefully reviewed and accepted in the light of reason. However, the devotional attitude and the methods of spiritual discipline, as seen in the father (and probably the mother as well), were being indelibly set in the mind of the spiritually sensitive young girl.



even as a young child, was not a reader or owner of the family  
to be interested and participate in the carefully reviewed and  
suggested in the light of reason. However, the conventional  
affairs and the methods of spiritual discipline, as seen  
in the latter (and possibly the former as well), were being  
instilled not in the light of the spiritual sensitive force

after.

#### IV. Maturer religious life

The mature religious life of Susanna Wesley proves that such a mind and such a nature as hers could not permit of lightly held or lightly practiced principles of living. But any principle accepted as rational and essential to Christian living becomes active in molding her thought and directing her actions. Therefore one is not surprised to find well thought-out and clearly defined philosophical positions; to discover them influencing all of life, and together with her theological conceptions, giving color and intensity to her methods of devotion for herself and for her children.

##### A. Her philosophical positions

Adam Clarke and, in a lesser measure, Kirk have let the letters and meditations of Susanna Wesley speak for her personal religion without much comment. Clarke gives more emphasis to the theological positions and Kirk to religious experiences. Her philosophical positions have therefore been reconstructed from her writings which have been available.

To her God is One, the Supreme Being

Conception of God	in the Universe; God is good, everywhere present; "First Cause of all things", the Creator of the universe of which man, being both of spirit and matter is His greatest testimony.
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In writing to her Son John she exclaims, "God is Being itself! the I AM! and therefore must necessarily be the Supreme Good."



The entire religious life of Madame de Staël is marked by a sense of mission and a desire to bring about a new era of enlightenment. Her philosophy is based on the principles of reason and progress, and she is deeply concerned with the moral and intellectual development of her country and the world.

Madame de Staël's philosophy is a synthesis of the ideas of the French Enlightenment and the German Idealism of Kant and Hegel. She is particularly interested in the relationship between the individual and the state, and she believes that the state should be based on the principles of justice and equity. She also believes that the individual has a duty to the state and to the world, and she is deeply concerned with the moral and intellectual development of her country and the world.

### 1. Her Philosophical Position

Madame de Staël's philosophy is a synthesis of the ideas of the French Enlightenment and the German Idealism of Kant and Hegel. She is particularly interested in the relationship between the individual and the state, and she believes that the state should be based on the principles of justice and equity. She also believes that the individual has a duty to the state and to the world, and she is deeply concerned with the moral and intellectual development of her country and the world.

So her God is man, the Supreme Being

in the universe; God is good, everywhere  
present; "first cause of all things," the  
Creator of the universe of which man

being even of spirit and matter is his creature and property.  
In writing to Mr. de la Harpe she writes, "God is calling loudly,  
the I AM! and therefore must necessarily be the Supreme Being."

"I have long since chose him for my only Good."<sup>1</sup> In her exposition of the Apostles' Creed she writes, "there is one, and but one God..one supreme independent Power, who is a Spirit infinitely wise, holy, good, just, true, unchangeable."<sup>2</sup> While she was not always conscious of God she believed Him to be "always present" and "filling heaven and earth, all imaginary spaces beyond them"<sup>3</sup>; God is self-existent and the source of all life to her.

She held that proof of the being of God is to be inferred "by the existence of all things", "the order of nature", the "settled course of generation in animals" and by man, a "compound being of spirit and matter". Mrs. Wesley reasons if chance should be accepted to explain the beginning of the universe, motion, which is granted as necessary for the chance union of atoms, would still be unaccounted for and there must needs be One to give motion; and again she says, if chance be accepted for the chance union how explain, "the fixed and unalterable rule, a certain admirable method in the production of all things."<sup>4</sup> To her chance could not explain order and harmony. If the material order argued for God so did man, and more exquisitely was His power displayed in man. For in the study of the human body (and she discusses its structure at some length) she said one is "forced to confess with the

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1 Clarke, Adam, op.cit., Vol. II. p.31 ; Letter 20, Appendix p.135

2 Ibid., p 48; Letter 25, Appendix P.151

3 Ibid., p.78

4 Mrs. Wesley's Conference with Her Daughter p. 10





heathen Galen, 'that none but God could make it'; she saw the 'impress of infinite power' in every part of its wonderful structure. Again she reasoned that such harmony in the midst of diversity could not be the result of chance.

She observed further proof of God in that man was more than matter, he is a spirit, which she calls "soul". There must be a soul she reasons, first, because man has the power to form and hold ideas beyond the impressions received through the senses; and second, because man can arrive at spiritual conceptions. If man were only material and lived in a purely material universe he could not conceive of God as holiness, justice, and infinite in knowledge and wisdom. While this power argues for man's spiritual nature she does not hold that man can comprehend God. She writes:

"GOD ONLY KNOWS WHAT GOD IS..And I am never at so great a loss for words, as when I endeavour to express the little and imperfect sense I have of God..... I feel my understanding confounded and overwhelmed with the least perception of His majesty and glory!" 2

	The "grand enquiry" is to know how
Purpose	to worship and serve God in an accept-
of	
Life	able manner, according to Mrs. Wesley. <sup>3</sup>
	To serve God will bring happiness, if
	man will seek it where God has planned he should find it.

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1 Ibid., p.11 ; Letter 12, Appendix p.113

2 Ibid., p.17

3 Ibid., p.32



...that now we can make it; and now the

...of infinite power in every part of the universe

...Again the question that we have asked in the past

...of nature, could not be the result of chance.

...The question further proof of God in these men was

...more than matter, as it is a spirit, which the world "feels". There

...what is a full and perfect, first, because man has the power

...to love and hold these things and the imagination reaches through

...one nature; and second, because man can derive his spiritual com-

...position. It was only material and lived in a purely mat-

...erial nature as does not separate it God as holiness,

...justice, and infinite knowledge and wisdom. This is pos-

...it argues for man's spiritual nature and not for the

...man and organism God. The answer:

..."

...over it we have a lot of words, we

...when I was young, I was of the 19th

...and I was of the 19th

...of the 19th

...The "great mystery" is to know how

...to know and serve God in his power.

...with power, according to his power.

...to serve God with his power, it

...can will and it where God has placed his name.

1. ...; 2. ...; 3. ...

3. ...; 4. ...

3. ...; 5. ...

But happiness both in this life and in the life beyond depends upon "conformity to the will of our great Creator!" Man must make his choice here; if he chooses to gratify the appetites of the body, find his happiness in "beauty, pleasure, and ease of the body, in wealth" and worldly honors then he has not chosen to conform his will to the will of God. But to see life extended beyond this life to eternity, to bring the "inferior" or "animal" nature of man to a place of subordination to the spiritual nature and both under obedience to the will of God, is to seek "satisfactions durable as our being" - it is to fulfill the purpose of life.

Meaning  
of  
religion

Mrs. Wesley considers first, that the foundation of all religion is belief in a God who is worthy of worship;

second, her conception of religion requires

a study of the nature and will of God that one may honor and please Him; and third, this knowledge must affect the actions; and fourth, it carries as a result eternal happiness.<sup>1</sup>

Mrs. Wesley writes of natural religion, Christian religion, and revealed religion. Natural religion is the religion of Adam in Paradise. It presupposes "all necessary knowledge of God and consists in a sincere, and fervent love of God".<sup>2</sup>

This was lost both in Adam and to the race by his offense.

The religion of Jesus is not different from that of Adam's

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1 Ibid., p .32 ; Letter 12 ,Appendix p .113

2 Ibid., p . 6





in his pure state, therefore Jesus did not teach a new religion, he retrieved the "old natural religion".<sup>1</sup> Christian religion being a "complete system of rules for faith and practice" as needed by man now differentiates it from natural religion. Through Adam's transgression<sup>2</sup> man lost his true knowledge of God and would be without hope had not God revealed his plan of salvation. This He accomplished through Jesus and the revealed Word - the Bible.

Susanna Wesley believed that God

Problem of Evil	was not the author of evil. If one holds God as perfect then it is unthinkable and inconsistent, she maintained, to impute the origin of evil to such a Being. Evil she defined as a privation, it "has no positive being". It is known to God as "opposite to created "good. As darkness is the absence of light so evil is the absence of good. She classified evil as natural and moral. God made man perfect (the first Adam) for that which "proceeds immediately from Perfection cannot be imperfect". <sup>3</sup> Deviation then from physical perfection is natural evil, or "defect of being" such as blindness or deafness. To this perfect man God gave a law to direct and regulate his powers (thoughts, words, actions); then any voluntary deviation from that law, Mrs. Wesley calls moral evil. She holds
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1 Ibid., p.36,37

2 Ibid., p.27; Letter 18, Appendix p.131

3 Ibid., p.20





that moral evil is known to God because He knows all things.

Immortality                      Jesus "opens and extends our views  
beyond time to eternity", writes Mrs.  
Wesley. She holds the opinion that  
everlasting life is for all persons,  
good and bad; but the place in which they spend eternal life  
will be different as are also the conditions. For those  
who have done well there is heaven. Here the powers of the  
soul will be enlarged and quickened and there will be full-  
ness of joy. However the soul in heaven will not be able to  
fully comprehend God but "we shall see him as he is" and  
false notions will be corrected and the mysteries of human  
life will be made clear. Everlasting life for Mrs. Wesley,  
meant resurrection of the body - spiritual and yet the very  
atoms no matter how far they have been scattered or used in  
or by other organism still, "the same numerical atoms should  
at last rally and meet again, and be restored to the first  
owner." <sup>1</sup> How this is possible is not for man to question,  
God knows no difficulty.

Communion                      Mrs. Wesley believed in communion  
of                                  with departed saints. She based her  
spirits                              belief on the fact that saints on earth  
and saints in heaven are: first, mem-  
bers of the same mystical body of Christ; "second, both "par-  
take of the same vital influence from the same Head; "third,

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<sup>1</sup> Clarke, Adam. op.cit., Vol.II. p .67



that moral evil is known to God because He knows all things.  
 These "opinion and extension and vision"  
 beyond time to eternity", which are  
 being. The whole the opinion that  
 everlasting life is for all persons,  
 good and bad; but the place in which they spend eternal life  
 will be different as are also the conditions. For those  
 who have done well there is heaven. Here the power of the  
 soul will be enlarged and glorified and there will be full-  
 ness of joy. However the soul in heaven will not be able to  
 fully comprehend God and "we shall see him as he is" and  
 also nations will be converted and the peoples of many  
 life will be made alive. Everlasting life for the world,  
 means resurrection of the body - spiritual and yet the very  
 atom no matter how far they have been scattered or used in  
 or by other agencies will, "the same material atoms should  
 be raised up and made alive, and be restored to the first  
 owner." I say this is possible is not for me to question,  
 God knows no difficulty.

Mr. Kelly believed in communion  
 with departed spirits. The bread and  
 wine on the table were raised up again  
 and again in heaven and first, man-  
 ate of the same spiritual body of spirit; "second, with the  
 help of the same vital influence from the same body; "third,"

both have the same Holy Spirit."<sup>1</sup> She reasoned too, that both have the same goal; one sees by faith, the other has the vision glorious. And again she says if saints on earth rejoice in the blessed state of the departed might not they have some desire toward those on earth.

She does not understand how communication is possible or how much the departed realize concerning things of earth. She wrote Samuel that she was convinced that our "lapse into sensuality"<sup>2</sup> prevented "more frequent communication" with the spirits. Mrs. Wesley experienced a peculiar nearness and realness of her father's presence at times. She could not understand why apparitions were permitted. If they could instruct us concerning the invisible world or warn of dangers it would be different, but to simply frighten people - she could not come to any conclusion about them although she had many "curious speculations." She became convinced that the rappings and various manifestations known to the family as "Old Jeffery" were supernatural and was inclined to look upon them as warnings but was not able to make any practical interpretation.

#### B. Principal theological positions.

Mrs. Wesley's writings reveal a mind and spirit desirous of thinking into and discovering reasonable and justifiable principles for her belief. In her theological

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1 Kirk, Rev. John. op.cit., p;95

2 Clarke, Adam., op.cit. Vol.I. p.264 ; Letter 11, Appendix p.112





positions she did not differ from the accepted beliefs of recognized theologians of her day. But she does perhaps, more than any woman of her day, make those positions her own by careful analysis and by comparison with observations of her own religious experiences.

Mrs. Wesley believed that man's

Man's                      original nature as received by Adam  
nature                      was perfect; but the fall of Adam

lost his inheritance to the race and

man's nature became corrupt and depraved. It was beyond her to see how any person could think otherwise for she said, "it was utterly impossible for that all glorious Being to make man so corrupt and imperfect as he is." <sup>1</sup> She could see in man a "faint divine resemblance," a "native principle of grandeur within" which she believed urged one to desire spiritual and eternal happiness; yet she saw so many facts which could not be accounted for other than by the theory of the "fall of man". She gives the following reasons for her acceptance of the theory;

- a. "The prodigious contrarieties in human nature
- b. Our moral impotence
- c. Our utter insufficiency for attainment of solid piety and virtue by our own strength
- d. Congruity between virtue and right reason
- e. An innate concupiscence which subjects us to present things and renders us incapable and unworthy of happiness
- f. Men, the most noble and excellent of creation are yet the most despicable and wretched." <sup>2</sup>

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1 Mrs. Wesley's Conference with Her Daughter p.38

2 Ibid., p.37





Mrs. Wesley reasoned that Adam by his disobedience violated the law of God and thereby offended God. But God being justice could not leave man in a lost estate, but must find a way of escape for man. God the Offended, must set the terms by which his justice, honor, and authority could be satisfied. Man finite and corrupt in nature could not make propitiation. Therefore God sent Jesus (God-man) to appease the offended dignity and authority of God and become the way by which man can be reconciled to God, that is Jesus becomes man's redeemer. Man cannot know God except through Jesus.<sup>1</sup> Mrs. Wesley accepted the Apostles' Creed as the epitome of what a Christian ought to believe. The sacrament of baptism washed away original sin she believed, but man was not wholly released from its power until death.

The doctrine of predestination as held by rigid Calvinists, Mrs. Wesley held to be "shocking" because;

- a. It makes God the author of sin
- b. It makes God inconsistent if He punishes man for sin which he could not help from committing.
- c. It makes God's free grace a dead letter
- d. It destroys man's liberty to choose 2

But she did believe "that God from all eternity, hath elected some to everlasting life" but held that the fore-knowledge of

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1 Clark, Adam. op.cit., Vol. II. p.23 ; Letter 18, Appendix p.131  
 2 Ibid., p.20,21 ; Letter 13, Appendix 116





God enabled Him to do so without doing violence to either "God's free grace" or impairing man's liberty of choice. Even she says, as knowing the sun will rise to-morrow is not the cause of its rising so God's foreknowledge is not the cause of those who are damned.

	The doctrines of justification,
Justification	sanctification, and witness of the
Sanctification	Spirit were being defined during the
Witness of	last years of Mrs. Wesley's life
the Spirit	

by her son, John Wesley. Adam Clarke says that Mrs. Wesley did not have a clear notion of justification as distinct from sanctification.<sup>1</sup> Justification was not according to Mrs. Wesley's belief "by faith" only but included "works", and only late in life did she accept and experience justification by faith alone. In her exposition of the Apostles' Creed, under the topic "I believe in the Holy Ghost", Mrs. Wesley attributes the sanctification of our natures to the work of the Holy Spirit and says "He assures us of our adoption". That she believed sanctification to be a gradual work of grace may be inferred from one of her meditations.<sup>2</sup>

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1 Clarke, Adam, op.cit., p.120

2 Ibid., p.86





## C. Personal religious development

### 1. Spiritual discipline

As a young girl in her father's home Mrs. Wesley gave a definite time to personal religious devotions. Not remnants of time, but time - measured - equal with "any matter of recreation".

In her own home, a wife and a mother, we find no deviation from either her ideal or method. Adam Clarke<sup>1</sup> states that in or near 1700 (Mrs. Wesley had five living children) she made a definite resolution to spend one hour each morning and evening in private devotions. Kirk<sup>2</sup> quotes from one of her meditations in which she reviewed her promise, after nine years. Only sickness or "unavoidable business" on "rare occasions" had made it impossible for her to keep her promise, and then she had the clear assurance that the interruption was the will of God, and had accepted it with calmness of "soul".

Mrs. Wesley believed that to have a definite regular time for personal devotions was a duty and a "happiness". All life should be lived in the light of the future, that is, as a part of and preparation for eternal life. If this was held clear in consciousness, one could "walk steadily in the paths of virtue" though contrary to "our corrupt nature" and the mores of this world. But she realized such a view was not possible to attain without "great attention and application

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1 Clarke, Adam. op.cit., p.75

2 Kirk, Rev. John. op.cit., p.284



3. Personal religious development

1. Personal religious development

It is a young girl in her late teens

and she is a very religious girl

A. Religious

and

she is a very religious girl

and she is a very religious girl

she is a very religious girl - religious - religious - religious

she is a very religious girl, a wife and a mother, she is a religious

girl who has been a very religious girl since she was

or even 1700 (A.D. 1700) and she is a religious girl

a religious girl who is a very religious girl and she is

she is a religious girl. She is a religious girl and she is

religious in which she is a religious girl, she is a religious

girl who is a religious girl and she is a religious girl

and she is a religious girl and she is a religious girl

she is a religious girl and she is a religious girl and she is

of her, and she is a religious girl and she is

she is a religious girl and she is a religious girl

she is a religious girl and she is a religious girl and she is

she is a religious girl and she is a religious girl and she is

she is a religious girl and she is a religious girl and she is

she is a religious girl and she is a religious girl and she is

she is a religious girl and she is a religious girl and she is

she is a religious girl and she is a religious girl and she is

she is a religious girl and she is a religious girl and she is

of mind, frequent retirement and intense thinking".<sup>1</sup> Therefore this time set aside for devotions was not a trivial matter, one to be set aside for business, visitors or because of disinclination. It was a duty to perform. If to put off business was a sin then devotions could be set aside to attend to it. But desiring to visit or simply not inclined to devotions was interpreted by Mrs. Wesley as an indication that one was dodging the facing of some sin and it must not be yielded too.

A Christian should count it a happiness<sup>2</sup> because he had time to praise his God; it is a happiness because man is seeking where God intends he shall find happiness, that is, in subjecting the animal nature, the desire for pleasure and ease of the body to the superior or spiritual powers - where God has planned he shall find "happiness as durable as his being".

Some are inclined to argue that to hold so rigidly to set times for personal devotion, devotion will become formal and without meaning. These times were not without formality but there was only such formality as Mrs. Wesley deemed "proper" in addressing herself to her God and to the serious business of "caring for her soul". Kirk says that for Mrs. Wesley these times of retirement were "seasons of rich baptism and holy blessing" and she came from them with face radiant from inner life and light.

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1 Clarke, Adam. op.cit., p.17,18 ; Letter 12, Appendix p.114

2 Clarke, Eliza. op.cit., p.48; letter 2, Appendix p.97





A part of the time set aside for  
devotions Mrs. Wesley spent in prayer.

Prayer

Prayer was not entered into with child-  
like spontaneity; but it was serious, formal,  
planned but often with great fervor. Fifteen minutes at least she  
thought should be given to prepare one's mind for prayer. If one  
makes careful preparation to go before an earthly king, she said,  
no one should presume to speak to the "Sovereign Lord of the  
Universe"<sup>1</sup> without having "collected and composed her thoughts".  
She always desired to go into family prayer in a proper state of  
mind as well, which was "without vain mirth, immoderate anger, or  
the least diversion, even to walking in the open air".<sup>2</sup>

Mrs. Wesley believed in the privilege of pre-  
senting all personal, family, and national needs to God in  
prayer. Special times were set apart for special problems.  
When her son Samuel was expecting appointment as King's  
Scholar which would mean study at Oxford, Mrs. Wesley wrote  
advising definite prayer and gave the hours at which time  
she would be praying about his appointment and suggesting  
he pray at the same time.<sup>3</sup> A letter to her son Samuel re-  
veals the fervor and intensity of her prayer. In writing  
of her desire for his salvation she said;

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1 Kirk, Rev. John. op.cit., p.284

2 Ibid., p.285

3 Clarke, Eliza. op.cit., p.66 ; Letter 4, Appendix p.100



A part of the time was for

discussion of the project.

Project

Project was not started with this

little opportunity; but it was serious, formal,

planned and often with great fervor. It was planned at least the

though it should be given to someone else's kind for project. It was

rather careful preparation to go before an official body, the

no one should be asked to speak to the "Board of Directors" of the

University, without having "official" and composed not thought.

It always seemed to be like fairly good in a proper sense of

kind as well, which was "without vain spirit, sincere, open, on

the face of it, even as waiting in the open air."

Mr. Tully believed in the principle of the

meeting and personal, fairly, and rational needs to be in

project. Special times were set apart for special projects.

When not too much was expected of the project as a whole

scholarship which would mean study at home, the Tully group

was always called to order and gave the names of which time

and would be given to the project as a whole and as a whole.

It was at the same time. A letter to the Tully group

about the project and intensity of the project. In writing

it had been for the Tully group and the whole.

1. Mr. Tully, 1900, p. 100, p. 100

2. Mr. Tully, 1900, p. 100

3. Mr. Tully, 1900, p. 100; Mr. Tully, 1900, p. 100

"..For whom I weep and pray in my retirement from the world, when no mortal knows the agonies of my soul upon your account, no eye sees my tears, which are only beheld by that Father of spirits of whom I so importunately beg grace for you, that I hope I may at last be heard." 1

Mrs. Wesley was very conscientious in the subject of her petitions. For instance when England was at war with France, a National fast day was proclaimed. Mrs. Wesley did not go to church to join in public prayer for success in the war; she wrote in her meditations, "since I am not satisfied of the lawfulness of the war, I cannot beg a blessing on our arms". She therefore staid at home and spent the same time in "humbling" herself before God for her "own and the nation's sins" 2

Prayer gave her a holy boldness. Speaking to God meant so much to her that the presence of people mattered little. However she was sensitive to custom and doubted the propriety of a woman's praying for the people. Both characteristics may be seen from a letter she wrote her husband. The family Sunday afternoon prayers had grown to an Assembly while Mr. Wesley was away. After the sermon had been read and it was time for prayer, she preferred the people leave but they insisted and "she durst not refuse them." In explanation to her husband she writes;

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1 Kirk, Rev. John. op.cit., p.193

2 Clarke, Eliza. op.cit., p.42



"...for when I weep and pray in my  
retirement from the world, when no mortal  
knows the agonies of my soul upon your  
account, no eye sees my tears, which are  
only borne by that Father of spirits  
of whom I so importunately beg grace  
for you, that I hope I may at last be  
heard." I

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Mr. Wesley was away. After the sermon had been read and it  
was time for prayer, she preferred the people leave but they  
insisted and "she durst not refuse them." In explanation  
to her husband she writes;

1 Mrs. Wesley, John. op.cit., p. 125  
2 Clarke, Eliza. op.cit., p. 42

"I do not speak of any concern I am under, barely because so many are present; for those who have the honor of speaking to the Great and Holy God, need not be ashamed to speak before the whole world; but because of my sex. I doubt if it be proper for me to present the prayers of the people to God." 1

Even prayer for Mrs. Wesley proceeds in some regular order. In writing to one of her sons she has probably revealed her own plan of prayer. She suggests first to acknowledge, in humility of spirit, all sins, those which can be recalled and those which cannot be recalled and express deep repentance for them; next give praise to God for His mercies to you, name every one which can be remembered; and then, present your special petition in the name of Jesus. After prayer is offered "entirely resign yourself" to God's will and accept whatever comes without "disturbance" as God's will for you. 2

#### Meditation

During the hours held sacred for personal devotion, meditation held a large and important place. Mrs. Wesley meditated on God, His Being and Attributes; the creation; the human body which impressed her with its finesse in every detail; the soul with its powers and emotions; the problem of evil; and the redeeming

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1 Clarke, Adam. op.cit., p. 94 Letter 26, Appendix 174

2 Clarke, Eliza. op.cit., p. 65; letter 4, Appendix p. 100





work of Christ. The result of these searchings are to be seen in her philosophical and theological conclusions which became the guiding principles in the development of her own religious life and shaped the methods she used in the training of her children.

#### Self-examination

Self-examination was an important part of Mrs. Wesley's private devotions. "Make an examination of your conscience at least three times a day"<sup>1</sup>

was one of her rules. Her searchings were severe, deep, and penetrating. Not actions only were reviewed but the motives and intentions and states of mind were carefully and critically analyzed.

On one occasion she writes:

"It is very likely that your humour last night was rather the effect of fancy and passion than of a clear sound judgment. If otherwise, why did you feel uneasiness at another person being out of humour?"<sup>2</sup>

Her examination to see if she loved God is a classic illustration of her desire for sincerity. Only a part is quoted:

"If comparatively to despise and undervalue all the world contains, which is esteemed great, fair, or good; if earnestly and constantly to desire thee, thy favour, thy acceptance, thyself, rather than any or all things thou hast created, be to love thee; - I do love THEE!"<sup>3</sup>

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<sup>1</sup> Kirk, Rev. John. op.cit., p.285

<sup>2</sup> Clarke, Adam. op.cit., p.79

<sup>3</sup> Ibid., p.87 ; Appendix p.182



with at least. The result of these examinations are to be  
seen in the physiological and mental development which  
became the guiding principles in the development of her own  
religious life and shaped the whole of her train-  
ing of her children.

Self-examination was an important

part of Dr. Beecher's private life.

Self-  
examination

tion. There was a realization of your

consciousness at least three times a day.

was one of her habits. Her examinations were every day, and

prayer-time. Her notions and were revised and the motives

and intentions and states of mind were carefully and constantly examined.

On one occasion she wrote:

"It is very likely that your heart  
has not been so pure as the effect of  
your own prayer and of a better  
world. It is necessary, my dear  
friend, to examine at another point  
the state of your heart."

But examination is not it one's duty to be a closed book.

vision of her father for example. Why a part is closed?

"If opportunity to receive and under-  
stand all the world's conditions, which is the  
purpose of prayer, faith, or hope; if we are to  
be constantly in the presence of God, we must  
be honest with ourselves, rather than try  
to all things that are possible, we must love  
ourselves - I do love myself."

I have, Mrs. John G. Beecher, p. 254  
I have, Mrs. John G. Beecher, p. 254  
I have, Mrs. John G. Beecher, p. 254

Through meditation Mrs. Wesley

Outcome  
of  
knowledge

believed that the mind was enlightened and new knowledge gained. She was much concerned that this new knowledge should be effective in actions and emotions. She held that knowledge misused or not used increased one's guilt. "You must know that you may adore and love!" she exclaimed. To be convinced of God's wisdom ought to result in a willing submission to His will and in a faith which accepts and "adores the mystery" which is beyond understanding.<sup>1</sup>

This idea of the movement of new knowledge, affecting the emotions and influencing actions is admirably illustrated in Mrs. Wesley's reactions when she first learned of the experiences and work of the Danish missionaries, Zeigenbolg and Plutscho, at Traquebar. In writing her husband she says:

"I was never, I think more affected... their labours refreshed my soul beyond measure, and I could not forbear... praising and adoring the Divine goodness for inspiring those good men with such ardent zeal for his glory... It came to my mind, though I am not a man nor a minister of the Gospel I might do more than I do. I thought I might live in a more exemplary manner in some things; I might pray more for the people and speak with more warmth to those with whom I have the opportunity of conversing... I resolved to begin with my own children." 2

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1 Kirk, Rev. John. op.cit., p.290

2 Clarke, Adam. op.cit., Vol.II. p.92 ; Letter 26, Appendix p.172



believed that the mind was subject to  
and new knowledge gained. The  
more concerned that this new knowledge  
should be effective in action and emotion. She said that  
knowledge gained or not used increased one's guilt. "You  
must know that you are not alone," she exclaimed. "To  
be convinced of God's vision ought to result in a willing  
submission to His will and in a faith which accepts and  
adores the mystery which is beyond understanding."  
This led to the statement of her philosophy, which  
regarding the scientific and religious sciences is  
illustrated in Mrs. J. J. J.'s questions when she first began  
at of the experience and work of the human mind.  
philosophy and science, at length, in writing her book  
and she says:

"I was never, I think more withdrawn...  
with labor, withdrawn as well as...  
and I could not forget...  
finding and sharing the living goodness  
for thinking times back and forth with  
and for his first... it was to  
of which, though I was not a man nor a  
minister of the Gospel I felt as more  
than I do. I thought I was in a  
more exalted manner in some things;  
I felt more for the people and  
more with more words to those with  
when I have the opportunity of conversation  
in... it seemed to begin with my own  
beliefs." A

The final result was the Sunday afternoon meetings already referred to and the special conference with each child of the family which will be described later.

Not only was "Doing unto others"

Guiding                      a golden rule for Mrs. Wesley, but  
the  
emotions                      the spoken word must be brought under the control of reason. One of her most cherished rules was to "preserve an equal temper". Therefore the emotions which accompany or cause one to speak must be controlled and guided so that truthfulness and accuracy would characterize all speaking. In any emotion, Mrs. Wesley states, whether "love, hate, hope, fear or desire one may speak with offense."<sup>1</sup> This rule Mrs. Wesley would apply to all occasions, even to the telling of a story or relating an incident. To do this one should not speak with "immoderate mirth" but "deliberately and calmly"; one will then avoid "uncharitableness and excessive anger" as well as imaginary additions.

With the same diligence Mrs. Wesley would guide the appetite and emotions. Her rule was inclusive and impartial - reason must rule. "Any passion in excess does as certainly inebriate as the strongest liquor immoderately taken."<sup>2</sup> She defined the limit of lawful participation for herself but believed one should stay well within the

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1 Kirk, Rev. John. op.cit., p.292

2 Ibid., p.293

\* l.c.66





limit, for indulging one's self to the limit would frequently lead one to go a little beyond the limit. Mrs. Wesley thanked God for a weak constitution which would allow no intemperance for thereby it had safe guarded her from many temptations.

Such a woman as Mrs. Wesley might be expected to be free from temptation and doubt but such was not the case. She had a unique way of meeting these times, however. In her "dark hours" Mrs. Wesley would deliberately and carefully review, one by one, God's mercies to her. These facts would bring her to the conclusion that as God had never left her He had not now deserted her but would bring her again into the light.

After long sustained seasons of meditation and self-examination, Mrs. Wesley often experienced great weariness and was unable for several days to continue such exercises. This she noticed especially when she had desired to be prepared to partake "worthily" of the sacrament of the Lord's Supper. This indisposition she analyzed carefully and came to the conclusion that it was not that the soul received no benefit from the sacrament but that bodily weakness follows long uninterrupted mental activity and that in turn, affects the mind so that one must rest and then as the body is rested the soul is





conscious of new strength; and spiritual exercises may be resumed.

## 2. Results

As Mrs. Wesley advanced in years, Harmony Kirk observes that "increasing strictness and care in all spiritual things" was the only change. He is greatly impressed that there was "a beautiful oneness in her religious experience and conduct."<sup>1</sup> Mrs. Wesley's chief business was organizing her whole life in harmony with her idea of the will of God. Attitudes of mind, the affections, and the will were brought, by severe discipline to conform to that Divine will. She was not without great physical pain and endured many misfortunes and sorrows but she accepted all experiences of life as a part of one great plan. These experiences were the instruments of chastening and refining to her spirit.

Eliza Clarke holds that Mrs. Inner Wesley's idea of God was as a Life "hardmaster dealing out strict retribution to all who diverge from the straight and exceeding narrow path of righteousness"<sup>2</sup> and suggests Mrs. Wesley might have been

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1 Ibid., p.282

2 Clarke, Eliza. op.cit., p .98



condition of the family; and spiritual exercises may be

recommended.

E. Kewell

As Mrs. Kewell observed in her

first observation that the spiritual exercises

were not new in all spiritual exercises

was the only thing. As it is generally

known that there was a beautiful example in her re-

ligious experience and conduct. Mrs. Kewell's first

experience was attending her whole life in her own

her life at the will of God. At the time of her

decision, and she will never forget, of her own

in order to that living will. She was not without

her spiritual life and conduct was different and

different and she brought all her experience of life as a

part of her own plan. These experiences were the

first steps of experience in relation to her spirit.

Mrs. Kewell's first step

Mrs. Kewell's first step of God was in a

"Meditation" which was not

concentrated in any one thing

from the first and followed her own path of light

and she was not. Mrs. Kewell's first step was

1. The first step was in a  
2. The second step was in a

happier had her idea been of a friendly God. Adam Clarke says, while Mrs. Wesley may have lacked a certain "conscious joy", she<sup>1</sup> was not without "large communications of the Divine Spirit." And Kirk sees her inner life as a stream, clear and steady, widening and deepening, through the years.

Evidences of the quality of Mrs. Wesley's inner life may be seen in the courage she maintained when her husband was taken to jail for debt; in the calmness of her spirit under great provocation, as for instance when the parishioners were persecuting and jeering the family;<sup>2</sup> and again in the strength and fortitude she exhibited<sup>3</sup> when her husband and son Samuel died. Her own testimony is that she had experienced many times "His infinite mercy and power" in her support and "inward calmness of spirit when the trial would otherwise have been too strong" for her. "Surely", she wrote to her son Charles, "the manifestations of His presence and favor is more than adequate<sup>4</sup> support under any suffering whatever."

Her meditations and letters often express adoration of God in philosophical terms but she recognized that there were two ways of knowing God: the first, by the scientific method and second, by the experimental. She definitely states that while both are

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1 Kirk, Rev. John. op. cit., p 314

2 Clarke, Eliza. op. cit., p 52

3 Ibid., p 199; Letter 23 Appendix p 139

4 Ibid., p 200





necessary, philosophy is not adequate and her desire is to know God experimentally. "Thus, let me ever know thee, O God."

That she did not claim to have reached her high goal may be seen reflected in a letter to her son John in which she writes, "I still continue to pay my devotions to an Unknown God. I dare not say I love Him: only that - I have chosen Him for my own Happiness, my All.....for my God." <sup>1</sup> This was written in 1733 and in 1739 John Wesley records in his Journal a conversation which he had with his mother concerning a new experience. She said she had but lately heard that "God's spirit bears witness with our spirit; much less that it was the common privilege of all true believers," but two or three weeks prior to the conversation she said, while she was receiving the sacrament she knew "God for Christ's sake had forgiven me all my sins." <sup>2</sup>

While not discounting the new and vital realization of God, Kirk holds that her spiritual life before that time should not be described as a "legal night," for God had been through the years the supreme object of her life. Mrs. Wesley was always humble of her own spiritual attainments. <sup>3</sup> Her desire was not for things; she writes, <sup>4</sup>

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1 Ibid., p.72

2 Journal, op.cit., Vol.II. p.267

3 Kirk, Rev. John. op.cit., p.310

4 Clarke, Adam. op.cit., p.26; Letter 24; Appendix p.141, 182.



necessary, philosophy is not adequate and not desirable in  
 to show for itself. "There, let me over your face,  
 O God."  
 I have chosen this for my own happiness, as all.....for my  
 God. I have written in 1753 and in 1754 some words  
 in his journal a conversation which he had with his  
 father concerning a new experiment. The text was but  
 fairly heard that "God's spirit breathes within our spirit;  
 and, first, that it was the common belief of all true believers  
 and, but two or three weeks prior to the conversation she  
 said, while she was receiving the sacrament and when God  
 for Christ's sake had forgiven us all by His blood."  
 While not discounting the new and vital  
 position of God, this noted that her spiritual life was  
 from that time and did not be described as a "literal light."  
 for God had been through the years the supreme object of her  
 life. Her thought was always humble of her own spiritual ex-  
 periments. Her desire was not for signs; she wished,

1. Ibid., p. 102.  
 2. Journal, op. cit., Vol. II, p. 107.  
 3. Ibid., op. cit., p. 107.  
 4. Ibid., op. cit., p. 107; letter to appendix p. 101, 102.

"It is he himself that I desire...  
that I earnestly wish for more than  
anything else in the world...I rejoice  
in my relation to him, that he is my  
Father, my Lord, and my God."



"It is to be himself that I desire...  
that I earnestly wish for now from  
everything else in the world.... I rejoice  
in my relation to him, that he is my  
father, my lord, and my God."

V. The religious training of her children

A. Her attitude toward and preparation for teaching

Her  
attitude

Mrs. Wesley accepted her responsibility of motherhood seriously. Her children were "souls" to be saved.

The eternal happiness of these immortal souls was her chief concern, her most important duty. Letters written to the children reveal this feeling of responsibility. To young Samuel she wrote:

"....I desire nothing in this world so much as to have my children well instructed in the principles of religion that they may walk in the narrow way which alone leads to happiness." 1

Again in writing to her daughter Susanna she says:

"....I can no other way discharge the duty of a parent...but by writing. You know very well how I love you... But my tenderest regard is for your immortal soul, and for its spiritual happiness, which regard I cannot better express, than by endeavoring to instill into your mind those principles of knowledge and virtue that are absolutely necessary in order to your leading a good life here, which is the only thing that can infallibly secure your happiness hereafter." 2

Because of this viewpoint religious training was the center and chief end of the whole program of education in the Wesley home.

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1 Clarke, Eliza. op.cit., p.47; Letter 1, Appendix p.95

2 Clarke, Adam. op.cit., Vol.II. p. 38; Letter 25, Appendix p. 144



A. Her religious beliefs and participation in worship

Her religious beliefs and participation in worship

Her religious beliefs and participation in worship

Her religious beliefs and participation in worship

Her religious beliefs and participation in worship

Her religious beliefs and participation in worship

Her religious beliefs and participation in worship

Her religious beliefs and participation in worship

Her religious beliefs and participation in worship

"...I desire nothing in this world  
so much as to have my children well  
instructed in the principles of the  
religion that they may walk in the way  
of the Lord which alone leads to happiness."  
1

Again in writing to her daughter she says:

"...I can no longer say that  
the duty of a parent... is to bring  
his children up in the way of the Lord  
but to instruct them in the principles of  
the religion which alone leads to happiness,  
and to instruct them in the principles of  
the religion which alone leads to happiness,  
and to instruct them in the principles of  
the religion which alone leads to happiness,  
and to instruct them in the principles of  
the religion which alone leads to happiness,  
and to instruct them in the principles of  
the religion which alone leads to happiness."  
2

Because of this religious tradition and the center

and chief end of the whole program of education in the

religion house.

## Preparation

Mrs. Wesley did not have preparation, as such, for teaching. Her first pupil was her first son. But she did have a well-trained, analytical, and highly intellectual mind and certain well defined principles which would make her work in any field methodical, consistent, and effective. Kirk recognized that Mrs. Wesley had "signal ability for teaching," and Adam Clarke says, "Mrs. Wesley seems to have possessed every qualification requisite for either a public or private teacher." <sup>1</sup>

## B. Important principles

## Foundational principle

The only strong and rational foundation of a religious education according to Mrs. Wesley was, "conquering the will of children betimes." <sup>2</sup> This principle is consistent with her definition of religion, which was, "Religion is nothing else than doing the will of God and not our own." <sup>3</sup> It was also consistent with her conception of human nature which was, that "Man's nature is evil." This conception brings God's will and man's nature in conflict. The problem is, according to Mrs. Wesley, to subdue the child's will so that it will become obedient to God's will.

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1 Clarke, Adam. op.cit., p.3

2 Clarke, Eliza. op.cit.,p.32

3 Ibid., p.33



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While Mrs. Wesley recognized man must have divine help to save his soul from "the death of sin to a life of holiness," she believed that parents by training their children, worked with God toward its accomplishment. She saw, then, as a logical development of this most important principle, that if the child's self-will is subdued, it will stand in awe of its parents; then it will accept teaching, and the example of piety in the parents will be effective; gradually as the understanding of the child develops he will accept the principles of religion and be able to "give a reason for his faith" and actions.

Moral and social	Religion for Mrs. Wesley affected all of life; therefore the principles of religion must have their result in conduct. Mrs. Wesley defined principles which directed her in the moral and social development of her children. These principles show her appreciation of child nature, her keen sense of justice, and her fine discrimination of value in giving praise or punishment.
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These principles which Mrs. Wesley calls "by-laws" are more briefly stated here but are in the order given in her letter to John Wesley, in which she describes her method of education.<sup>1</sup>

- (1) If a child confessed a fault with which it was charged and "promised to amend" he would not be punished. This was to prevent fear of punishment and guard against the formation of a habit of lying.

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<sup>1</sup> Journal op.cit., Vol.III. p.34-39; Letter 16, Appendix p.122



While Mrs. Wadley remained in that state

divine help to save the soul from the grasp of sin to a life

of holiness," she believed that, through the preaching of

the Gospel, worked with God towards the consummation, the

new, then, as a logical development of this most important

principle, that if the child's soul is saved, it will

stand in awe of its parents; then it will accept teaching, and

the example of piety in the parents will be effective; and

also as the unswerving of the child develops he will accept

the principles of religion and be able to "give a reason for

his faith" and actions.

Religion for Mrs. Wadley included

all of life, therefore the principles

of religion must have their result

in conduct. Mrs. Wadley believed that

principles which dominated her in the moral and social development

of her children. These principles were her appreciation of

child nature, her sense of justice, and her love for

Christianity as values in living praise or punishment.

These principles which Mrs. Wadley called

"principles" are more briefly stated here and are in the order

given in her letter to John Wadley, in which she describes her

method of education. I

(1) If a child conceived a fault which it was wrong

and, no less so wrong, to punish. This

was to prevent fear of punishment and to lead to

the correction of a fault by living.

I Journal of Mrs. Wadley, Vol. I, p. 55-56; letter to John Wadley, p. 122

- (2) The child was to be punished for every "sinful act" even if committed at church or on the Lord's Day. But childish follies or "inadvertencies" were passed by or but mildly reproved.
- (3) The child should not be punished but once for the same fault and was not to be "upbraided with it again if the fault was amended."
- (4) Outstanding act of obedience which was contrary to the child's own desire was to be always commended and frequently rewarded, appropriately.
- (5) The intention of the child was to be accepted and judgment based on that, not on the performance of the act. Though he may "sweetly" be directed how to better perform it.
- (6) Property rights of others were respected. Nothing was to be taken belonging to another, without consent of the owner, "though it were but the value of a farthing or a pin."
- (7) If a child makes a promise it was to be strictly observed. If a gift was made it was not to be taken back unless it had been given on condition and that condition had not been met.
- (8) A girl must be taught to read well before she is taught to work. Then the same amount of time and the same application should be given to the work as has been given to study.

#### C. Methods used in education

Mrs. Wesley's method would satisfy the modern psychologist at many points; for instance, she believed in establishing the right habits. She began soon after birth to establish these habits; she adapted her method to the age of the child, and she constantly and consistently adhered to her plan.



(2) The child was to be punished for every "delinquent" act, even if committed at school or on the way to school. The child's behavior was to be "improved" by the use of the "stick" and the "rod".

(3) The child should not be punished but once for the same fault and was not to be "upbraided" with it again if the fault was repeated.

(4) Obedience was to be absolute and the child's own feelings were to be always suppressed and the demands of the parents, especially.

(5) The intention of the child was to be ascertained and, if found to be bad, the child was to be punished. The child was to be "taught" to be obedient and to be "taught" to be "good".

(6) Property rights of others were to be respected. The child was to be taught to be "good" and to be "taught" to be "good".

(7) If a child makes a promise it was to be strictly observed. If a child was told to do something it was to be done. The child was to be taught to be "good" and to be "taught" to be "good".

(8) The child was to be taught to read well before the age of five. The child was to be taught to be "good" and to be "taught" to be "good".

### 3. Methods used in a lesson

Mrs. Bailey's method would really be the system proposed by many parents; for instance, the child is to be taught to be "good" and to be "taught" to be "good". The child was to be taught to be "good" and to be "taught" to be "good".

While the child was very young certain definite things were done regularly to form desirable habits. For instance, to form the habit of sleep the child was put in the cradle awake for a three hour nap both morning and afternoon. A gentle rocking during the time insured a successful and regular nap. As the child grew older the length of the nap was reduced until it was old enough to do without it altogether. Habits were also developed as to dressing, undressing, changing of linens, and in eating. There were no deviations except in case of sickness. Such regular habits are a foundation for the moral and religious development of children.

Just the method Mrs. Wesley used to make her foundational principle, that is, "subduing the child's will," effective is not revealed. The habits already stated would pre-dispose the child to obedience and a happy frame of mind. She accomplished "subduing the child's will," as she expressed it by the time the child was a year old. The proof of her success was that it "feared the rod" and cried softly by that time, so that the "odious noise" of crying never disturbed the household. This obedient attitude meant that the undesirable traits of character, - stubbornness and obstinacy, were not allowed to develop.

The child was trained early in habits of religious



While the child was very young certain

beliefs which were held religiously to

be desirable habits. For instance, to

from the point of view the child was just as

the child was for a three hour day, and after-

noon. A further remark was that the child was somewhat

and regular way. As the child grew older the length of the

day was reduced until it was almost as if almost it is

to other. Habits were also developed as to dressing, un-

pleasant, change of clothes, and in eating. There were no

relations except in case of sickness. And regular habits

and a foundation for the moral and religious development of

children.

That the method was very easy to make her

learned principles, that is, "conscience and child's will,"

effective in her teaching. The method already stated would

pre-define the child to conscience and a happy frame of mind.

and accomplished "conscience and child's will," as the expression

is by the time the child was a year old. The proof of her suc-

cess was that in "learn the will" and child's will by the time

so that the "followed nature" of spirit never disturbed the peace-

ful. This education attitude meant that the conscience habits

of character, - independence and self-reliance, were not allowed to

develop.

The child was trained early in habits of religious

devotion. Before the child could speak it was taught to be still at family prayer and to participate at the close by asking a blessing. This it did by a certain sign until it could talk. As soon as a child could talk he was taught the Lord's prayer, a short prayer for the parents, collect, a short catechism, and Scripture verses. These no doubt formed the curricula of early school days. And these were what Mrs. Wesley speaks of as "first principles of religion." This may be concluded from the letter Mrs. Wesley wrote her daughter Susanna when she desired to further instruct her in the principles of religion.<sup>1</sup> She says, "You have already been instructed in some of the first principles of religion: that there is one and but one God...you have learned some prayers, your creed and catechism."

## 2. Formal education

Formal education began when a child reached the age of five, Kezziah being the only exception to the rule. One day was assigned for the task of learning the alphabet. From nine to five, with only two hours' intermission at noon, the mother-teacher gave her whole attention to the new beginner. The day before the event the house was "set in order" and each older child assigned particular tasks for the coming day, so that the new beginner would have no interruptions. Mrs. Wesley's method resulted in reaching the goal she desired, except for two of the children, who were a day and a half in learning the alphabet.

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<sup>1</sup> Clarke, Adam. *op.cit.*, Vol.II. p.39



devotion. Before the child could speak it was taught to be

still at family prayer and to participate at the close of the

the a blessing. This is all by a certain sign which it could

take. As soon as a child could walk he was taught the Lord's

prayer, a short prayer for the parents, collect, a short cate-

chism, and finally the verses. These he learnt before the marriage

of early school days, and these were what he was to learn at

as "first principles of religion." This may be considered from

the letter too. Wesley wrote that English children were to be

taught to know the Lord's prayer in the principles of religion.

He says, "You have already been instructed in some of the first

principles of religion: that there is one God and one Lord.... You

have learned the Lord's prayer, your creed, and catechism."

## 2. Formal Education

Formal education began when a child reached the

age of five, usually before the child began to go to school. The

day was divided for the first of learning the alphabet. From

then to five, with only two hours' instruction at noon, the

mother-taught home for whole attention to the new beginning.

The day before the child went to school was "rest in order" and each

other child received particular notice for the coming day, so

that the new beginner would have no interruption. Mr. Wesley's

method resulted in teaching the child the alphabet, which for two

of the children, the wife, a day and a half in learning the alphabet.

Just what method or text-book Mrs.  
 School Wesley used for the first day's lesson  
 in  
 1702 is not known, but on the second day of  
 school the book was the Bible and

Genesis 1:1 was the assigned lesson. Each lesson was learned and recited perfectly before a new lesson was assigned. Mrs. Wesley began her formal school in 1702. The children were kept closely to tasks during the school hours. Mrs. Wesley said:

"It is almost incredible what a child may be taught in a quarter of a year, by a vigorous application, if it have but a tolerable capacity and good health." 1

A comment from Mrs. Wesley's grandson is very interesting as it gives us a suggestion of Mrs. Wesley's ability as a teacher.

"She had," said the grandson, referring to his grandmother, "the happy talent of imbuing a child's mind with every kind of useful knowledge in such a way as to stamp it indelibly on the memory." 2

Mrs. Wesley seemed satisfied with the results of her teaching, for she said, "Never were children in better order. Never were children better disposed to piety or in more subjection to their parents." 3 Then came the second fire that destroyed the home and separated the family for nearly a year. Susanna

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1 Kirk, Rev. John. op.cit., p.181

2 Telford, John. The Life of John Wesley, p. 15

3 Clarke, Eliza. op.cit., p.34



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and recited perfectly before a new lesson was assigned. Mrs.

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very closely so taught during the school hours. Mrs. Wesley

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child may be taught in a quarter of  
a year, by a judicious application  
it is not a tedious task, but a  
most fruitful."

A comment from Mrs. Wesley's grandson is very interesting as

it gives us a true picture of Mrs. Wesley's ability as a teacher.

"Mrs. Wesley," said the grandson, referring  
to his grandmother, "one happy result of  
her teaching was that every child  
of useful knowledge in such a way as to  
acquire it himself on the way."

Mrs. Wesley seemed satisfied with the results of her

teaching, for she said, "Never were children in better order."

Never were children better disposed to play or in more objection

to their parents." Then came the second fire that destroyed

the house and separated the family for nearly a year. During

I think, Nov. 20th, 1702.  
I think, Nov. 20th, 1702.  
I think, Nov. 20th, 1702.

and Hetty went to London and the other children were taken in-  
to homes of friendly parishioners.

When the children were gathered into  
the new home the mother felt it nec-  
essary to be even more strict in her  
training, to correct the many bad habits  
which had developed while away from the home. The singing of  
psalms both at the beginning and closing of each session of  
school became a part of the school program. The dismissal was  
more formal, quiet and orderly. Eliza Clarke suggests that  
at this time Mrs. Wesley had prepared the expositions of the  
principles of revealed religion and of the being and perfections  
of God; exposition of the Apostles' Creed, and of the Ten Command-  
ments and that these became the text-books of the new school.<sup>1</sup>

It was at this time, too, that a plan  
of general retirement for religious  
devotion was begun. The hour from five  
to six was set aside for this purpose  
each evening. Two by two the children retired to private rooms.  
The oldest took the youngest child and the second the next, and  
so on. First a psalm was to be read, then a chapter in the New  
Testament. In the morning before breakfast the same program was  
carried out except the chapter was read from the Old Testament and  
part of the time was given to private prayer.

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<sup>1</sup> Ibid., p.88



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to homes of friendly people.

When the children were gathered into

the new home the mother felt it nec-

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which had developed while away from the home. The training of

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at this time Mrs. Kelley had prepared the exposition of the

principles of revealed religion and of the being and perfection

of God; exposition of the position, fixed, and of the Ten Command-

ments and that these lessons are a part of the new program.

It was at this time, too, that a plan

of general retirement for religious

devotion was begun. The hour from five

to six was set aside for this purpose

each evening. Two of the children retired to private rooms.

The eldest took the youngest child and the second the next, and

so on. After a while was to be read, then a chapter in the

Testament. In the morning before breakfast the same program was

carried out except the chapter was read from the Old Testament and

parts of the time was given to private prayer.

Early in the year of 1712 Mrs.

Weekly  
conference

Wesley added a private weekly conference for each child to her program of religious training. She had been

greatly stirred by the experiences of some Danish missionaries and desired to do something to help bring salvation to others. She decided she would begin to have a private talk with each of the children. Conferences were scheduled as follows: "On Monday, Molly; on Tuesday with Hetty; Wednesday with Nancy; Thursday with Jacky; Friday with Patty; Saturday with Charles, and with Emily and Sukey together on Sunday." <sup>1</sup>

The time was limited to what the mother could take from other duties and the discussion varied with the days and the children, for personal needs and personal problems were to be confidentially reviewed. Only one reference has been made to those weekly conferences. About twenty years later John Wesley wrote his mother,

"If you can spare me only that little part of Thursday evening, which you formerly bestowed upon me in another manner, I doubt not it would be as useful now for correcting my heart as it was then for forming my judgment." <sup>2</sup>

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<sup>1</sup> Ibid., p.92

<sup>2</sup> Kirk, Rev. John. op.cit., p.191



Early in the year of 1912 Mrs.

was added a private weekly con-  
ference for each child to her program

of religious training. The new plan

was first tried in the experience of some Jewish children

and desired to be something to help bring religion to

others. The children would begin to have a private talk

with each of the children. Conversations were scheduled as

follows: "On Monday, Billy; on Tuesday, with Henry; on Wednesday,

with Henry; on Thursday, with Billy; on Friday, with Billy; on Saturday,

with Henry, and on Sunday, with Billy and Henry together on Sunday." I

The time was limited to what the mother could

take from other duties and the discussion varied with the days

and the children, for personal needs and personal problems were

to be confidentially reviewed. Billy and Henry had been made

to those weekly conferences. About twenty years later when

Henry wrote his mother,

"If you can spare me half an hour  
part of Thursday evening, with your father  
and mother, I would be a most grateful  
recipient of your advice as it was most  
valuable to me."

1. 1912, p. 10  
2. 1912, p. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

#### D. Carrying forward by correspondence

Mrs. Wesley has usually been given the credit for the entire education of the Wesley children. Kirk,<sup>1</sup> however, emphasizes the idea that Mr. Wesley must have shared that responsibility, at least, in the teaching of the classical languages. He was greatly interested that the boys should have a college education. Samuel was sent to Westminster when in his fourteenth year; John to Charterhouse in his eleventh year; and Charles to Westminster in 1725. The family circle only widened as the boys and girls left the Epworth home. For the interest and influence of both parents reached them through the medium of many letters.

A study of the various letters which

Early emphasis strengthened      Mrs. Wesley wrote reveals the same underlying desire and responsibility motivating the mother<sup>2</sup> - the "salvation of their souls." Especial concern is shown for Samuel and John, for Samuel because he was "dedicated to the service of the sanctuary, even before birth". Then the miraculous escape of John from the burning house when he was a lad of five and a half years made a deep impression on the mother. She was convinced that "God had delivered him from so great a death for a life of more than common usefulness."<sup>3</sup> Therefore she had asked of God "grace" to be "more particularly careful of the soul

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1 Kirk, Rev. John. op.cit., p.198

2 Clarke, Eliza. op.cit., p. 46. Letter 2, Appendix 97; Letter 5, p.101.

3 Kirk, Rev. John. op. cit., p.324



Mr. Wesley has carefully read the records for the entire education of the Wesley children. Although, however, emphasizing the idea that Mr. Wesley must have shared that responsibility, at least, in the teaching of the classical languages. He was greatly interested that the boys should have a college education. Samuel was sent to Westminster when in his thirteenth year; John to Christ Church in his eleventh year; and Charles to Westminster in 1725. The family circle only widened as the boys and girls left the family home. For the interest and influence of both parents reached them through the medium of many letters.

A study of the various letters which Mr. Wesley wrote reveals the same continuing desire and responsibility in educating his children. The education of their souls? Samuel's education is shown for Samuel and John. For Samuel became as was indicated to the service of the country, even before birth. When the attractive sounds of John from the parsonage house when he was a lad at the college, years were a deep impression on the mother. She was convinced that "God had delivered him from a death for a life of more than common usefulness." Therefore she had asked of God "grace" to be "more particularly careful of the soul."

of this child".<sup>1</sup>

Mrs. Wesley's letters reveal that a good foundation for the "saving of the soul" is the acceptance of principles of religion. These principles are to challenge the reason and define the way of living. Then, not because it is the custom of the country, or the accepted faith of the parent, or the best policy, will be regarded a sufficient reason for one's way of living, but faith will be undergirded by a rational basis.<sup>2</sup> These are the same principles which were studied in the early home school, but expanded, extended, and philosophically and theologically defined.

To make these principles available for study, Mrs. Wesley, as has been stated,<sup>3</sup> wrote comprehensive expositions. Copies of these were, probably, sent to all the children as they went from home.<sup>4</sup> Mrs. Wesley realized that these treatises were too deep for them to fully comprehend but urged they keep them and as they grew older, reason would develop and they would be better able to understand them.

Through the letters may be seen Mrs. Wesley's appreciation of method. Samuel was urged to "throw his business" into a "certain method." This his mother wrote would enable him to accomplish more work with greater ease and in less time.<sup>5</sup>

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1 Ibid., p. 324

2 Clarke, Adam. op.cit., Vol.II. p. 39

3 l. c. 83.

4 Clarke, Eliza, op.cit., p. 88; Letter 8, Appendix p. 105

5 Ibid., p. 82; Letter 7, Appendix p. 103



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be better able to understand them.

Through the letters we can see Mrs. Wesley's ap-  
preciation of method. Daniel was right to "know his business"  
into a "certain method." This his father would make available  
to encourage him to work with greater ease and in less time.

1. This, p. 100  
2. Daniel, ibid., Vol. II, p. 15  
3. 1. 1. 10  
4. Daniel, ibid., p. 10; Daniel, p. 100  
5. 1. 1. 1. 10; Daniel, p. 100

Time for meditation was also suggested to Samuel. "Begin and end the day with Him who is the Alpha and Omega," she wrote.<sup>1</sup> And to John she wrote that more time for meditation was her only suggestion concerning his schedule of duties.<sup>2</sup> A plan for prayer was suggested in one of the mother's letters to Samuel and was previously reviewed.<sup>3</sup>

The idea of the weekly private conference at home was carried on through correspondence. Mrs. Wesley urged her children to write her freely and evidently she was to them a valued counsellor. For with Samuel she discusses, how much time should be given to recreation;<sup>4</sup> about proper drunkenness;<sup>5</sup> how to guard against thinking one's self better than others;<sup>6</sup> and ways of becoming more constant in Christian virtues.<sup>7</sup> Mrs. Wesley often speaks of herself as a friend, and is frank to acknowledge her own failure to attain desired goals. When Samuel wrote of being unstable in the practice of Christian virtues, she wrote:

"Alas, what Christian is not so, too?  
I am sure that I, above all others, am  
most unfit to advise you in such a case."<sup>8</sup>

Then she suggested a line of thought which might be helpful.

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1 Ibid., p. 82; Letter 7, Appendix p. 103

2 Kirk, Rev. John. op.cit., p.288

3 l.c. 67.

4 Clarke, Eliza. op.cit., p.68; Letter 6, Appendix p.102

5 Ibid., p.59; Letter 3, Appendix p.98

6 Clarke, Adam. op.cit., p.149, 150; Letter 10, Appendix p.108

7 Ibid., p.146-149

8 Ibid., p.146



This for mention was also suggested to Council.

"Begin and end the day with Him who is the Alpha and Omega."

and wrote. I had to learn she wrote that note this time for me.

tion was not only suggestion concerning his schedule of duties.

A plan for report was suggested in one of the mother's letters

to Council and was previously reviewed.

The idea of the weekly review

conference at home was carried on

through correspondence. The weekly

wrote her children to write her freely

and evidently she was so then a valued confidant. For this

times she thought, how much this should be given to her children.

about proper citizenship; but to guard against anything that's not

better than others; and way of speaking more content in writing.

the virtues. The weekly often speaks of herself as a friend,

and is known to acknowledge her own failure to attain desired

goals. When general words of being unable in the practice of

Christian virtues, she wrote:

"Alas, what Christian is not so, too?"

I am sure that I have all others, and  
that while to achieve you in such a case."

Then she suggested a line of thought which might be helpful.

1. 1944, p. 82; Letter 7, Appendix p. 103

2. 1944, Letter 7, Appendix p. 103

3. 1. 3. 37.

4. 1944, Letter 7, Appendix p. 103

5. 1944, Letter 7, Appendix p. 103

6. 1944, Letter 7, Appendix p. 103

7. 1944, p. 103-104

8. 1944, p. 103

With John the available correspondence is largely confined to the discussion of theological positions and interpretations. For instance, predestination,<sup>1</sup> happiness,<sup>2</sup> the distinction between love and desire,<sup>3</sup> Kempis' idea of pleasure,<sup>4</sup> saving faith,<sup>5</sup> and the idea of God.<sup>6</sup> She shows interest in John's pupils and friends,<sup>7</sup> and in his increasing devotion to God.<sup>8</sup>

Of the few letters written to Charles, Mrs. Wesley shows sympathy in her son's discouragement to find peace and joy in Christ.<sup>9</sup> She rejoices when he finds that peace and is hopeful for the joy he desires. When he wrote he had been a Christian but lately she endeavored to show him the inconsistency of his statement.<sup>10</sup> She accepted his criticism of her own "spiritual state" and wrote she knew she was not so good a Christian as she ought to be but she would not "renounce the Christianity she had."<sup>11</sup>

Interest without curiosity; frankness without condemnation; conviction without dogmatism; understanding without

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1 Ibid. p. 20,21; Letter 13, Appendix p.116

2 Ibid., p.16-18; Letter 12, Appendix p.113

3 Ibid., p.24,25; Letter 14, Appendix p.118

4 Ibid., p.18,19; Letter 12, Appendix p.115

5 Ibid., p.27; Letter 18, Appendix p.131

6 Ibid., p.31; Letter 20, Appendix p.135

7 Clarke, Eliza, op.cit., p. 170,171; Letter 17, Appendix p.129

8 Ibid., p.142,143; Letter 19, Appendix p.134

9 Ibid., p.115, Letter 21, Appendix p.137

10 Clarke, Eliza. op.cit., p.192,193; Letter 22; Appendix p.138

11 Ibid., p.204,205; Letter 24, Appendix p.142



With John the evangelist's correspondence is largely  
 confined to the discussion of theological positions and in-  
 terpretations. For instance, predestination, <sup>1</sup> baptism, <sup>2</sup>  
 the distinction between love and desire, <sup>3</sup> Eucharist, <sup>4</sup> and of  
 pleasure, <sup>5</sup> saving faith, <sup>6</sup> and the idea of God. <sup>7</sup> The above  
 interest in John's pupils and friends, <sup>8</sup> and in his increasing  
 devotion to God. <sup>9</sup>

Of the few letters written to Phileas, Mrs. Carey  
 shows sympathy in her son's disagreement to find peace and  
 joy in Christ. <sup>10</sup> Her rejoicing was in light that peace and  
 is hopeful for the joy he desires. When he wrote he had seen  
 a Christian who partly she understood to show of the inward-  
 ness of his witness. <sup>11</sup> She accepted his criticism of her  
 own "spiritual life" and wrote him that she was not so good  
 a Christian as she ought to be but she would not "retard the  
 Christianity she had."<sup>12</sup>

Interest without approval; friendship without con-  
 demnation; conviction without dogmatism; understanding without

- 
- 1 John, p. 20, 21; Letter 12, Appendix p. 115
  - 2 John, p. 10-12; Letter 12, Appendix p. 115
  - 3 John, p. 24, 25; Letter 12, Appendix p. 115
  - 4 John, p. 15, 16; Letter 12, Appendix p. 115
  - 5 John, p. 17; Letter 12, Appendix p. 115
  - 6 John, p. 11; Letter 20, Appendix p. 125
  - 7 John, p. 11; Letter 20, Appendix p. 125
  - 8 John, p. 11; Letter 12, Appendix p. 115
  - 9 John, p. 11; Letter 21, Appendix p. 125
  - 10 John, p. 11; Letter 12, Appendix p. 115
  - 11 John, p. 11; Letter 21, Appendix p. 125
  - 12 John, p. 11; Letter 21, Appendix p. 125

superiority; learning without arrogance; and love, tenderness, deep concern without fondness, weakness or fear, - are some of the characteristics of Mrs. Wesley which are revealed in the mother-counsellor through her many letters to her sons.

Kirk says that Mrs. Wesley's letters "excite the highest admiration and stir the deepest emotions of the soul."<sup>1</sup> While Adam Clarke finds the mother's influence followed the sons to the University and in their doubts and difficulties she was their valued counsellor.<sup>2</sup>

To the education of her children Mrs. Wesley said she had devoted "above twenty years of the prime of life," that it meant to renounce the world "in the most literal sense," that it "kept the mind employed as well as the body" and was an "abundance of trouble." Yet her aim had been "to save the souls" of her children and if she could, "stand forth at the last day and say,

" 'Lord, here are the children which thou hast given me, of whom I have lost none by my ill example, nor by neglecting to instill into their minds, in their early years, the principles of thy true religion and virtue' "

then "that will be certainly no little accession to the future glory." <sup>3</sup>

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1 Kirk, Rev. John. op.cit., p.191,192

2 Clarke, Adam. op.cit., Vol.II. p.15,16

3 Kirk, Rev. John. op.cit., p.198



superiority; learning without understanding; and love, tender-  
ness, deep concern without knowledge, weakness or lack, - are  
some of the characteristics of Mrs. Wadley which are revealed  
in the mother-sonnelier through her many letters to her son.

Wadley says that Mrs. Wadley's

letters reveal the highest attain-

ment and also the deepest emotion

of the soul. I believe that this

shows the mother's influence follows the son to the University

and in their travels and difficulties she was their valued

consolation.

In the education of her children Mrs. Wadley said

the real lesson "above twenty years of the prime of life," that

is meant to enhance the world in the most literal sense," that

it "teaches the soul to live as well as the body," and as

"a means of growth." "For her aim has been 'to make the soul'

of her children and it she could 'stand forth at the last day

and say,

"Lord, here are the children which thou  
hast given me, at whom I have loved them to  
the end, and they are growing to be like  
thee, in mind, in heart, in spirit, in  
deeds, and in every other way."

Then that will be certainly the little consolation to the father

and son.

1. Mrs. Wadley, born 1812, died 1882.  
2. Mrs. Wadley, born 1812, died 1882.  
3. Mrs. Wadley, born 1812, died 1882.

### SUMMARY

Mrs. Susanna Wesley had a noted and noble ancestry. This heritage of true culture she radiated with peculiar dignity and distinctiveness. The home in which Mrs. Wesley came to young womanhood vibrated with deep religious convictions. Her father, Dr. Samuel Annesley, gave up his pastorate rather than make any compromise in the beliefs he held to be valid. But religion in the Annesley home was not narrow and dogmatic. It was, nevertheless, determinative in the religious life of the daughter Susanna. However not in the acceptance of creeds, for she left the faith of her father while still in her teens. It is in attitudes of mind, habits of spiritual discipline, and methods of living that Susanna Wesley reflects the influence of her girlhood home.

The very emphasis the father put on meditation and understanding led her to search out the tenets of the church and accept positions different from the faith in which she had been reared. This intellectual honesty is a great tribute to her father's influence and his own open mindedness. Private and family prayer occurred with definite regularity in the London home; its replica was, a few years later, in the Epworth parsonage, where Mrs. Wesley was mistress and mother of a large and growing family.





Mrs. Wesley's investigations into philosophy for a reasonable basis for her faith reveal her unusual mental ability; her acceptance of certain principles of religion shows the quality of her logic; and the emphasis she constantly and consistently placed upon the necessity of making those principles of religion function in practical living, reveals, not only her fearlessness in reaching conclusions but the depth, sincerity, and loyalty to her religious convictions.

Mrs. Wesley brought her own life under constant religious discipline. All of life, poverty, sickness, sorrow, or joy yielded spiritual culture. If her prayer life seemed too formal it was because of her conception of the glory, majesty, and holiness of her God. If she seemed too severe and strict in her searchings of mind and heart, it was because of her belief in her heritage of Adam's sin and in her duty to sublimate all "natural" or "animal" tendencies and desires; and find her happiness in the vision of eternal life for which she was disciplining her eternal spirit.

Religion and method characterized the Epworth home. There was but one great aim - the religious nurture of her children. For this purpose Mrs. Wesley made plans and carried them forward with skillful persistence. Her emphasis was that her children accept principles of religion which would satisfy their reason, challenge their faith, and motivate their conduct. To assist in this Mrs. Wesley wrote





her religious treatises which she used in the home school and sent to the children as they went away from home. Her interest and responsibility for the spiritual welfare of her children never grew less. As they came to maturity they continued to turn to her as counsellor and valued friend.

With Adam Clarke the writer of the thesis desires to say,

"I have traced her life with much pleasure, and received from it much instruction...Many daughters have done virtuously; but Susanna Wesley has excelled them all."



her religious practices which were in the most  
and sent to the children as they were from home. Her  
interest and responsibility for the spiritual welfare of  
her children was a great loss. As they came to maturity  
they continued to turn to her as confidante and friend.

Friend,

With kind regards to the writer of the above letter

to you,

"I have loved her life and work  
pleasure, and received from it much  
instruction...and have been  
vigilant and devoted to her  
example and life."

## APPENDIX

The letters appearing in this appendix are all  
verbatim copies taken from:

- 1 Adam Clarke, Memoirs of the Wesley Family, Vol. I & II.
- 2 Eliza Clarke, Susanna Wesley
- 3 The Journal of the Rev. John Wesley, A. M. edited by  
Nehemiah Curnock, Vol III.

Therefore no quotation marks are used except as they appear  
in those books. Hereafter all references will be made accord-  
ing to the following key:

- 1 AC. Vol. I or II.
- 2 EC
- 3 Journal



APPENDIX

The letters appearing in this appendix are all

verbatim copies taken from:

1. John Quincy Adams, Memoirs of the Secretary, Vol. I & II.

2. John Quincy Adams, Reminiscences.

3. The Journal of the Hon. John Quincy Adams, A.D. 1814-1815.

4. Reminiscences of Adams, Vol. III.

There are no quotation marks in these copies as they appear  
in these books. Hereafter all references will be made accord-

ing to the following copy:

1. Adams, Vol. I or II.

2. Adams

3. Journal

London, August 24, 1794.

My dear son,

I have just received a letter from you, and I am very glad to hear from you. I am well, and hope this letter will find you the same. I am very much interested in your studies, and hope you will continue to improve yourself in every way.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I am very much interested in your studies, and hope you will continue to improve yourself in every way.

Mrs. Wesley's letters

to her son

Samuel Wesley

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I am very much interested in your studies, and hope you will continue to improve yourself in every way.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I am very much interested in your studies, and hope you will continue to improve yourself in every way.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I am very much interested in your studies, and hope you will continue to improve yourself in every way.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I am very much interested in your studies, and hope you will continue to improve yourself in every way.



Mr. Wesley's letter

to her son

Samuel Wesley

"Epworth, August 4th, 1704.

"Dear Sammy,

"I have been ill a great while, but am now, I thank God, well recovered. I thought to have been with you ere this, but I doubt if I shall see you this summer; therefore send me word particularly what you want.

"I would ere now have finished my discourse begun so long ago, if I had enjoyed more health; but I hope I shall be able to finish it quickly, and then have you transcribe all your letters; for they may be more useful to you than they are now, because you will be better able to understand them. I shall be employing my thoughts on useful subjects for you when I have time, for I desire nothing in this world so much as to have my children well instructed in the principles of religion, that they may walk in the narrow way which alone leads to happiness. Particularly I am concerned for you, who were, even before your birth, dedicated to the service of the sanctuary, that you may be an ornament of that Church of which you are a member, and be instrumental (if God shall spare your life) in bringing many souls to Heaven. Take heed, therefore, in the first place, of your own, lest you yourself should be a castaway.

"You have had great advantages of education; God has entrusted you with many talents, such as health, strength, a comfortable subsistence hitherto, a good understanding, memory &c.; and if any one be misemployed or not improved, they will certainly one day rise up in judgment against you.

"If I thought you would not make good use of instruction, and be the better for reproof, I would never write or speak a word to you more while I live, because I know whatever I could do would but tend to your greater condemnation. But I earnestly beg of God to give you His grace, and charge you, as you will answer for it at the last great day, that you carefully 'work out your own salvation with fear and trembling,' lest you should finally miscarry.

"You say you do not know how to keep a secret without sometimes telling a lie. I do not know what



"Hypocrite, hypocrite, hypocrite!"

"Dear Henry,"

"I have been ill a great while, but am now, I thank God, well recovered. I thought to have been with you ere this, but I doubt if I shall see you here; therefore send me word particularly what you want."

"I would ere now have finished my discourse before you, but I had enjoyed more health; but I hope I shall be able to finish it ere long, and then have you forgotten all your letters for they may be more useful to you than they are now, because you will be better able to understand them. I shall be employing my strength on useful subjects for you when I have time. You I desire nothing in this world as much as to have my children well instructed in the principles of religion, that they may walk in the narrow way which alone leads to happiness. Particularly I am concerned for you, who were, even before your birth, dedicated to the service of the sanctuary, that you may be an ornament of that Church of which you are a member, and be instrumental (if God shall spare your life) in bringing many souls to Heaven. I am, therefore, in the first place, of your own, I am your own, should be a necessity."

"You have had great advantages of education; God has entrusted you with many talents, such as wisdom, strength, a generous and noble mind, a good understanding, memory, and if any one be employed or not improved, they will certainly one day rise up in judgment against you."

"If I thought you would not make good use of instruction, and be the better for religion, I would never write to speak to you more while I live, because I know whatever I could do would but lead to your greater confusion. But I earnestly beg of God to give you his grace, and think you as you will answer for it at the last great day, that you seriously seek out your own salvation with fear and trembling. I am your own, I am your own, I am your own."

"You say you do not know how to keep a secret without sometimes telling a lie. I do not know what"

secrets you may have: I am sure nobody with you has authority, however, to examine you; but if any should be so impertinently curious to do it, put them civilly off, if you can; but, if you cannot, resolutely tell them you will not satisfy their unreasonable desires; and be sure you never, to gain the favour of any, hazard losing the favour of God, which you will do if you speak falsely. To God's merciful protection I commit you.

"Susanna Wesley."

Letter 1

EC. pp 46-48



revere you say have: I am sure nobody will say  
authority, however, to examine you; but if any should  
be so impudently curious to do so, let them satisfy  
off. If you can, let it be known, certainly tell  
them you will not satisfy their unbecoming desire;  
and be sure you never, to gain the favor of any  
man, lose the favor of God, which you will do if  
you speak falsely. In God's precious protection I  
commit you.

"Eusebius Wesley."

Letter 1

Vol. 1, No. 15-16



"Dear Sammy,

"'Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.'

"Examine well your heart, and observe its inclinations, particularly what the general temper of your mind is; for, let me tell you, it is not a fit of devotion now and then speaks a man a Christian, but it is a mind universally and generally disposed to all the duties of Christianity in their proper times, places, &c. For instance, in the morning or evening, or any other time when occasion is offered, a good Christian will be cheerfully disposed to retire from the world, that he may offer to his Creator his sacrifice of prayer and praise, and will account it his happiness, as well as his duty, so to do. When he is in the world, if he have business, he will follow it diligently, as knowing that he must account with God at night for what he has done in the day, and that God expects we should be faithful in our calling as well as devout in our closets. A Christian ought, and in the general does, converse with the world like a stranger in an inn: he will use what is necessary for him, and cheerfully enjoy what he innocently can; but at the same time he knows it is but an inn, and he will be but little concerned with what he meets with there, because he takes it not for his home. The mind of a Christian should be always composed, temperate, free from all extremes of mirth or sadness, and always disposed to hear the still small voice of God's Holy Spirit, which will direct him what and how to act in all the occurrences of life, if in all his ways he acknowledge Him, and depend on His assistance. I cannot now stay to speak of your particular duties; I hope I shall in a short time send you what I designed.

"In the meantime, I beg of you, as one that has the greatest concern imaginable for your soul: I exhort you, as I am your faithful friend: and I command you, as I am your parent---to use your utmost diligence to make your calling and election sure, to be faithful to your God; and after I have said that, I need not bid you be industrious in your calling.

Sammy, think of what I say, and the blessed God make you truly sensible of your duty to Him, and also to me. Renew your broken vows; if you have wasted or misemployed your time, take more care of what remains. If in anything you want counsel or advice, speak freely to me, and I will gladly assist you. I commit you to God's blessed protection.

"Susanna Wesley."







"Epworth, May 22nd, 1706.

"Dear Sammy,

"You cannot imagine how much your letter pleased me wherein you tell me of your fear lest you should offend God; though, if you state the case truly, I hope there is no danger of doing it in the matter you speak of.

"Proper drunkenness does, I think, certainly consist in drinking such a quantity of strong liquor as will intoxicate, and render the person incapable of using his reason with that strength and freedom as he can at other times. Now there are those that, by habitually drinking a great deal of such liquors, can hardly ever be guilty of proper drunkenness, because never intoxicated; but this I look on as the highest kind of the sin of intemperance.

"But this is not, nor, I hope, ever will be your case. Two glasses cannot possibly hurt you, provided they contain no more than those commonly used; nor would I have you concerned though you find yourself warmed and cheerful after drinking them; for it is a necessary effect of such liquors to refresh and increase the spirits, and certainly the Divine Being will never be displeased at the innocent satisfaction of our regular appetites.

"But then have a care; stay at the third glass. Consider you have an obligation to strict temperance which all have not---I mean your designation to holy orders. Remember, under the Jewish economy it was ordained by God Himself that the snuffers of the Temple should be perfect gold; from which we may infer that those who are admitted to serve at the altar, a great part of whose office it is to reprove others, ought themselves to be most pure, and free from all scandalous actions; and if others are temperate, they ought to be abstemious.

"Here happened last Thursday a very sad accident. You may remember one Robert Darwin, of this town. This man was at Bawtry fair, where he got drunk; and riding homeward down a hill, his horse came down with him, and he, having no sense to guide himself, fell with his face to the ground and put his neck out of joint. Those with him immediately pulled it in again,





and he lived till next day; but he never spake more. His face was torn all to pieces, one of his eyes beat out, and his under-lip cut off, his nose broken down, and in short he was one of the most dreadful examples of the severe justice of God that I have known. I have been the more particular in this relation because this man, as he was one of the richest in the place, so he was one of the most implacable enemies your father had among his parishioners; one that insulted him most basely in his troubles, one that was the most ready to do him all the mischief he could, not to mention his affronts to me and the children, and how heartily he wished to see our ruin, which God permitted him not to see. This man and one more have been now cut off in the midst of their sins since your father's confinement. I pray God amend those that are left. I am, dear Sammy, your faithful friend and mother,

"Susanna Wesley."

Letter 3

EC. pp 59-61



and he lived till next day; but he never spoke more.  
His face was torn all to pieces, one of his eyes had  
gone, and his mouth was out of his nose broken down,  
and in short he was one of the most dreadful examples  
of the severe justice of God that I have known. I  
have been the worst partner in this relation because  
this man, as he was one of the richest in the place,  
so he was one of the most influential members of the  
church, and among his parishioners; and last, instead  
of his being in his brother's, one that was the worst  
ready to do him all the mischief he could, and to  
mention his affairs to his enemies and children, and his  
heavily he wished to see his ruin, which had surprised  
him not to see. This man and one more have been  
cut off in the midst of their state since your father's  
continuance. I pray God send those that are left.  
I am, dear Susan, your faithful friend and mother,

"Susan's Mother."

Letter 2

W. W. 25-11

Epworth, May 7th, 1707.

"Dear Sammy,

"Though I wrote so lately, yet, having received advice that your election is so much sooner than I expected, I take this opportunity to advise you about it.

"The eternal, ever-blessed God, that at first created all things by His almighty power, and that does whatever pleases Him, as well among the inhabitants of earth as in the armies of heaven, you know is the only Disposer of events; and, therefore, I would by all means persuade you solemnly to set apart some portion of time (on the Sabbath if you can) to beg His more especial direction and assistance upon a business on which a great part of your future prosperity may depend. I would have you, in the first place, humbly to acknowledge and bewail all the errors of your past life, as far as you can remember them; and for those that have escaped your memory pray, as David did, that God would cleanse you from your secret faults.

"Then proceed to praise Him for all the mercies which you can remember you have received from His divine goodness; and then go on to beg His favour in this great affair, and do all this in the name and through the mediation of the blessed Jesus.

"Sammy, do not deceive yourself. Man is not to be depended on; God is all in all. Those whom He blesses shall be blessed indeed. When you have done this, entirely resign yourself and all your fortunes to the Almighty God; nor be too careful about your being elected, nor troubled if disappointed.

"If you can possibly, set apart the hours of Sunday, in the afternoon, from four to six, for this employment, which time I have also determined to the same work. May that Infinite Being, whose we are, and whom I hope we endeavour to serve and love, accept and bless us.

"Susanna Wesley."



Essex, May 2nd, 1847.

Dear Mary,

"I have I wrote so lately, yet, having received  
advice that your election is so much nearer than I  
expected, I take this opportunity to advise you about  
it."

"The eternal, ever-blessed God, that at first  
created all things by His almighty power, and that  
does whatever pleases Him, as well as the inhabitants  
of earth as in the realm of heaven, you know is the  
only disposer of events; and, therefore, I would by all  
means persuade you solemnly to set apart some portion  
of time for the Sabbath if you wish to see His more  
special attention and assistance upon a business on  
which a great part of your future prosperity may de-  
pend. I would have you, in this great crisis, humbly  
acknowledge and confess all the errors of your past  
life, as far as you remember them; and for those  
that have sinned, your prayer, as David did, that  
God would cleanse you from your secret faults."

"Then proceed to advise Him for all the services  
which you can remember you have received from His  
divine goodness; and then go on to set the latter in  
this great crisis, and do all this in the name and  
through the mediation of the blessed Jesus."

"Mary, do not despise my counsel. Man is not to  
be depended on; God is all in all. Those whom He  
blesses shall be blessed indeed. When you have done  
this, actively resign yourself and all your fortunes  
to the Almighty God; for He has created and your  
being elected, nor provided for His people."

"If you can possibly, set apart the month of January,  
in the afternoon, from four to six, for this employment,  
which time I have also determined to the same work.  
May that infinite God, whose we are, and whom I hope  
we endeavor to serve with love, respect and praise."

"Yours affectionately,"

"Epworth, August 30th, 1707.

"Dear Sammy,

"Prithee how do you do in the midst of so much company and business, to preserve your mind in any temper fit for the service of God? I am sadly afraid lest you should neglect your duty towards Him. Take care of the world, lest it unawares steal away your heart, and so make you prove false to those vows and obligations which you have laid upon yourself, in the covenant you personally made with the ever blessed Trinity, before your reception of the Holy Communion. Have you ever received the Sacrament at London? If not, consider what has been the cause of your neglect, and embrace the next opportunity.

"Susanna Wesley."

EC. pp 67



"Gentlemen, please look at this."

"Dear Sirs,"

"Permit me to say to you in the midst of so much  
company and business, to preserve your mind in any  
degree for the service of God? I am really surpris-  
ed that you should neglect your duty towards Him. I am  
sure of the world, I am sure to neglect your duty  
towards Him, and to take you prove false to those who  
obligations which you have laid upon yourself. In the  
meantime you personally take with the war against  
himself, before your rejection of the Holy Scriptures.  
Have you ever received the Sacrament at London? If  
not, consider that you have been the cause of your neglect,  
and embrace the next opportunity."

"Yours truly,"

No. 27

"Epworth,  
November 27th, 1707.

"Dear Sammy,

"We both complain of not having often heard from each other. What foundation there is for complaints on your side I know not; but I am apt to suspect you have written more letters to me than I have received, for you lately sent one that never came to my hands, though I was advertised of some part of the contents of it, as of you having received the Sacrament, at which I was greatly pleased, and that you desire some directions how to resist temptations, and some particular advice how to prepare for the reception of the blessed Communion.

\* \* \* \* \*

"Of temperance in recreation I shall say little. I do not know what time is assigned you for it, and I think your health and studies require that you should take a pretty deal of exercise. You know whether your heart be too much set upon it. If it be, I will tell you what rule I observed in the same case when I was young and too much addicted to childish diversions, which was this: never to spend more time in any matter of recreation in one day than I spent in private religious duties. I leave it to your consideration whether this is practicable by you or not. I think it is.

"I am so ill, and have with so much pain written this long letter, that I gladly hasten to a conclusion, and shall leave your request about the Sacrament unanswered till I hear from you; and then, if I am in a condition to write, I will gladly assist you as well as I can. May God, in His infinite mercy, direct you in all things.

"Susanna Wesley."

Letter 6

EC. p 68



November 25th, 1907.

Dear Mary,

"We both complain of not having often heard from each other. What foundation there is for complaint on your side I know not; but I am apt to suspect you have written more letters to me than I have received. For you lately told me that never came to my hands. Although I was advised at some part of the summer of '06, as of your having received the letter, at which I was greatly pleased, and that you desired some discussion how to reach perfection, and some particular advice how to improve for the reception of the blessed Communion."

"Of course in conversation I shall say little. I do not know what the foundation you lay it, and I believe your health and studies require that you should take a pretty deal of exercise. I am sure whether you want so much rest now as it is to be. I will tell you what I observed in the same case when I was young and too much addicted to childish diversions, which was this: never to spend more time in any manner of recreation in any day than I could in private religious duties. I leave it to your consideration whether this is practicable by you or not. I think it is."

"I am so ill, and have with so much pain written this long letter, that I gladly permit to a copyist, and shall leave your request about the Communion unanswered till I hear from you; and when it is in condition to write, I will gladly assist you as well as I can. May God, in His infinite mercy, direct you in all things."

Sincerely yours,

Letter 2

Ms. A. 2. 2



"Epworth, October 1709.

"My dear Sammy,

"I hope that you retain the impressions of your education, nor have forgot that the vows of God are upon you. You know that the first-fruits are Heaven's by an unalienable right, and that, as your parents devoted you to the service of the altar, so you yourself made it your choice when your father was offered another way of life for you. But have you duly considered what such a choice and such a dedication imports? Consider well what separation from the world, what purity, what devotion, what exemplary virtue, are required in those who are to guide others to glory! I say exemplary; for low, common degrees of piety are not sufficient for those of the sacred function. You must not think to live like the rest of the world; your light must so shine before men that they may see your good works, and thereby be led to glorify your Father which is in heaven. For my part, I cannot see with what face elergymen can reprove sinners, or exhort men to lead a good life, when they themselves indulge their own corrupt inclinations, and by their practice contradict their doctrine. If the Holy Jesus be indeed their Master, and they are really His ambassadors, surely it becomes them to live like His disciples; and, if they do not, what a sad account must they give of their stewardship!

"I would advise you, as much as possible in your present circumstances, to throw your business into a certain method, by which means you will learn to improve every precious moment, and find an unspeakable facility in the performance of your respective duties. Begin and end the day with Him who is the Alpha and Omega, and if you really experience what it is to love God, you will redeem all the time you can for His more immediate service. I will tell you what rule I used to observe when I was in my father's house, and had as little, if not less liberty than you have now. I used to allow myself as much time for recreation as I spent in private devotion; not that I always spent so much, but I gave myself leave to go so far but no farther. So in all things else, appoint so much time for sleep, eating, company, &c.; but, above all things, my dear Sammy, I command you, I beg, I beseech you, to be very strict in observing the Lord's Day. In all things endeavour to act on principle, and do not live like the





rest of mankind, who pass through the world like straws upon a river, which are carried which way the stream or wind drives them. Often put this question to yourself: Why do I this or that? Why do I pray, read, study, or use devotion, &c? By which means you will come to such a steadiness and consistency in your words and actions as becomes a reasonable creature and a good Christian.

"Your affectionate mother,

"Sus. Wesley."

Letter 7

EC. pp 82,83





"Epworth, April 7th, 1710.

"Dear Sammy,

"I thought I should have heard from you ere now, but I find you do not think of me as I do of you. Indeed, I believe you would be very easy were you never to hear from me more; but I cannot be satisfied, myself, without writing sometimes, though not so often as I would.

"I have sent you a letter which I sent to your sister Sukey at Gainsborough, which I would have you read and copy it, if you have time. (This was probably the exposition of the Apostles' Creed previously mentioned.)

"When I have my leisure, I think I cannot be better employed than in writing something that may be useful to my children; and though I know there are abundance of good books wherein these subjects are more fully and accurately treated of than I can pretend to write, yet I am willing to think that my children will somewhat regard what I do for them, though the performance be mean, since they know it comes from their mother, who is, perhaps, more concerned for their eternal happiness than anyone in the world. As you had my youth and vigour employed in your service, so I hope you will not despise the little I can do in my declining years; but will for my sake carefully read these papers over, if it be but to put you on a more worthy performance of your own.

"Susanna Wesley."

Letter 8

EC. p 94



"Growth, April 1911, 1912."

"Dear Sir,"

"I thought I should have heard from you some time, but I find you do not think of me as I do of you. Indeed, I believe you would be very easy to get over as soon as you are; but I cannot be satisfied, myself, without writing sometimes, though not so often as I would."

"I have sent you a letter which I sent to your sister, but it is not at all satisfactory, which I would have you read and copy it. If you have time, (this was probably the expression of the speaker's great previous man-  
signed.)

"When I have my letters, I think I cannot be better employed than in writing something that may be useful to my children; and though I know there are thousands of good books written upon subjects that are fully and accurately treated of, I am not used to write, yet I am willing to think that my children will receive some benefit from them, though the advantage is small. When I do for them, I know it comes from their mother, and I, perhaps, am concerned for their eternal happiness in the world. As you had my youth and vigor, and lived in your service, so I hope you will not become the like I am to in my declining years; but will for my sake carefully read these letters over, if it be not so and you on a more worthy possession of your own."

"Respectfully,  
Your son,  
John."

10-10-11

10-10-11

" There is nothing I now desire to live for but to do some small service to my children; that as I have brought them into the world, I may, if it please God, be an instrument of doing good to their souls. I had been for several years collecting from my little reading, but chiefly from my own observation and experience, some things which I hoped might be useful to you all. I had begun to correct and form all into a little manual, wherein I designed you should have seen what were the particular reasons which prevailed on me to believe the being of a God, and the grounds of natural religion; together with the motives that induced me to embrace the faith of Jesus Christ, under which was comprehended my own private reasons for the truth of revealed religion. And because I was educated among the dissenters, and there was something remarkable in my leaving them at so early an age, not being full thirteen, I had drawn up an account of the whole transaction, under which I had included the main of the controversy between them and the established church, as far as it had come to my knowledge; and then followed the reasons which had determined my judgment to the preference of the Church of England. I had fairly transcribed a great part of it, when you, writing to me for some directions about receiving the sacrament, I began a short discourse on that subject, intending to send them all together; but before I could finish my design, the flames consumed both this and all my other writings. I would have you at your leisure do something like this for yourself, and write down what are the principles on which you build your faith; and though I cannot possibly recover all I formerly wrote, yet I will gladly assist you what I can in explaining any difficulty that may occur."

#### Letter 9

AC. Vol. II. pp 32,33

A letter of Susanna Wesley to her son Samuel, dated Oct. 11th, 1709.





"Thursday, Dec. 28, (1710)

"Dear Sammy,

"I am much better pleased with the beginning of your letter than with what you used to send me; for I do not love distance or ceremony: there is more of love and tenderness in the name of mother than in all the complimentary titles in the world.

"I intend to write to your father about your coming down; but yet it would not be amiss for you to speak of it too. Perhaps our united desires may sooner prevail upon him to grant our request; tho' I do not think he will be averse from it at all.

"I am heartily glad that you have already received, and that you design again to receive, the holy sacrament; for there is nothing more proper or effectual for the strengthening and refreshing the mind than the frequent partaking of that blessed ordinance.

"You complain that you are unstable and inconstant in the ways of virtue. Alas! what Christian is not so too? I am sure that I, above all others, am most unfit to advise in such a case; yet, since I cannot but speak something, since I love you as my own soul, I will endeavour to do as well as I can; and, perhaps, while I write I may learn, and by instructing you I may teach myself.

"First. Endeavour to get as deep an impression on your mind as is possible, of the awful and constant presence of the great and holy God. Consider frequently, that wherever you are, or whatever you are about, he always adverts to your thoughts and actions, in order to a future retribution. He is about our beds, and about our paths, and spies out all our ways; and whenever you are tempted to the commission of any sin, or the omission of any duty, make a pause, and say to yourself,--- What am I about to do? God sees me! Is this my avowed faithfulness to my Creator, Redeemer, and





Sanctifier? Have I so soon forgot that the vows of God are upon me? Was it easier for the eternal Son of God to die for me, than it is for me to remember him? For what end came he into the world, but to satisfy the justice of God for us, and to reconcile us to God, and to plant good life among men in order to their eternal salvation? What! cannot I watch one hour with that Jesus who veiled his native glory with our nature, and condescended so low as to make himself of no reputation, by putting on the form of a servant, that he might be capable of conferring the greatest benefit upon us that man could receive, by his suffering such a shameful and cursed death upon the cross for our redemption? O Sammy, think but often and seriously on Jesus Christ, and you will experience what it is to have the heart purified by faith.

"Secondly. Consider often of that exceeding and eternal weight of glory that is prepared for those who persevere in the paths of virtue. 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God hath prepared for such as love and serve him faithfully.' And when you have so long thought on this that you find your mind affected with it, then turn your view upon this present world, and see what vain inconsiderable trifles you practically prefer before a solid, rational, permanent state of everlasting tranquillity. Could we but once attain to a strong and lively sense of spiritual things, could we often abstract our minds from corporeal objects, and fix them on heaven, we should not waver and be so inconstant as we are in matters of the greatest moment; but the soul would be naturally aspiring towards a union with God, as the flame ascends; for He alone is the proper centre of the mind, and it is only the weight of our corrupt nature that retards its motions towards him.

"Thirdly. Meditate often and seriously on the shortness, uncertainty, and vanity of this present state of things. Alas! had we all that the most ambitious craving souls can desire; were we actually possessed of all the honour, wealth, strength, beauty, &c. that our carnal minds can fancy or delight in; what would it signify if God



...I have I no doubt that the  
of the year and the year for the year  
son of the year and the year for the year  
remember him for what he has done for the world  
but to really see justice of the year and the year  
possible as to God, and to see the year and the year  
and in order to their spiritual salvation? What  
saying I have one hour with that Jesus who saved  
the world with our nature, and who saved  
as far as to make himself of no reputation, by  
submitting to the law of a servant, that he might  
be made of ourselves the greatest benefit upon  
the earth and upon the year and the year  
a heavenly and a great God, who has done for the  
redemption of the year and the year and the year  
in Jesus Christ, and for all the year and the year  
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be made of ourselves the greatest benefit upon  
the earth and upon the year and the year  
a heavenly and a great God, who has done for the  
redemption of the year and the year and the year  
in Jesus Christ, and for all the year and the year  
it is the year and the year and the year.

should say unto us, 'Thou fool, this night shall thy soul be required of thee?' Look back upon your past hours, and tell me which of them afford you the most pleasing prospect; whether those spent in play or vanity, or those few that were employed in the service of God? Have you not, in your short experience, often found Solomon's observations on the world very true? Has not a great part of your little life proved, on reflection, nothing but vanity and vexation of spirit? How many persons on a death-bed have bitterly bewailed the sins of their past life, and made large promises of amendment if it would have pleased God to have spared them; but none that ever lived, or died, repented of a course of piety and virtue. Then, why should you not improve the experience of those who have gone before you, and your own also, to your advantage? And since it is past dispute that the ways of virtue are infinitely better than the practice of vice, and that life is only short at best, and uncertain, and that this little portion of time is all we have for working out our salvation;---for as the tree falls, so it must lie; as death leaves us, judgment will certainly find us;---have a good courage---eternity is at hand. Lay aside every weight, and the sin that doth so easily beset you; and run with patience and vigour the race which is set before you: and if at any time present objects should make so great an impression on your senses as to endanger the alienating your mind from the spiritual life, then look up to Jesus, the author and finisher of our faith, and humbly beseech him, that since he for our sake suffered himself to be under the state of temptation, he would please to succour you when you are tempted; and in his strength you will find yourself enabled to encounter your spiritual enemies; nay, you will be more than a conqueror through him who hath loved us.

"I am sorry that you lie under a necessity of conversing with those that are none of the best: but we must take the world as we find it, since it is a happiness permitted to very few to choose their company. Yet, lest the comparing yourself with others that are worse may be an occasion of your falling into too much vanity, you would do well, sometimes, to entertain such thoughts as these:---





"Though I know my own birth and education, and am conscious of having had great advantages, yet, how little do I know of the circumstances of others? Perhaps their parents were vicious, or did not take early care of their minds, to instil the principles of virtue into their tender years, but suffered them to follow their own inclinations till it was too late to reclaim them. Am I sure that they have had as many offers of grace, as many and strong impulses of the Holy Spirit, as I have had? Do they sin against as clear conviction as I do? Or are the vows of God upon them, as upon me? Were they so solemnly devoted to him at their birth as I was? You have had the example of a father who served God from his youth; and, though I cannot commend my own to you, for it is too bad to be imitated, yet, surely, earnest prayers for many years, and some little good advice, have not been wanting.

"But if, after all, self-love should incline you to partiality in your own case, seriously consider your own many failings, which the world cannot take notice of, because they were so private; and if still, upon comparison, you seem better than others are, then ask yourself, Who is it that makes you to differ? and let God have all the praise, since of ourselves we can do nothing. It is he that worketh in us both to will and to do of his own good pleasure; and if at any time you have vainly ascribed the glory of any good performance to yourself, humble yourself for it before God, and give him the glory of his grace for the future.

"I am straitened for paper and time, therefore must conclude. God Almighty bless you, and preserve you from all evil. Adieu."

Letter 10

AC.Vol. II. pp 146-150





"Dear Jacky,

The story of Mr. Barnard's has afforded me many curious speculations. I do not doubt the fact; but I suspect that the same speculations are permitted. If they were allowed to speak in it, and as it stands to be true and accurate. If they had been allowed to inform us of anything relating to their private world that would be of use to us in this world. If they could instruct us how to avoid danger, or put us in a way of being saved and better, there would be some use in it; but to suppose that we could we know of, which is the only way of getting out of this life, seems altogether unreasonable.

Mrs. Wesley's Letters

to her son

John Wesley



Mr. W. H. W. W. W.

to the son

and wife

"Dear Jacky,

"The story of Mr. Barnesley has afforded me many curious speculations. I do not doubt the fact; but I cannot understand why these apparitions are permitted. If they were allowed to speak to us, and we had strength to bear such converse---if they had commission to inform us of anything relating to their invisible world that would be of any use to us in this ---if they would instruct us how to avoid danger, or put us in a way of being wiser and better, there would be sense in it; but to appear for no end that we know of, unless to frighten people almost out of their wits, seems altogether unreasonable.

"S. Wesley."

Letter 11

EC. p 125





"Wroot, Jan. 8, 1725.

"Dear Son,

"I cannot recollect the passages you mention: but believing you do the author, I positively aver that he is extremely in the wrong in that impious, not to say blasphemous, assertion, that God by an irresistible decree hath determined any man to be miserable, even in this life. His intentions, as himself, are holy, and just, and good; and all the miseries incident to men here or hereafter spring from themselves. The case stands thus:---This life is a state of probation, wherein eternal happiness or misery are proposed to our choice; the one as the reward of a virtuous, the other as a consequence of a vicious, life. Man is a compound being, a strange mixture of spirit and matter; or, rather, a creature wherein those opposite principles are united without mixture, yet each principle, after an incomprehensible manner, subject to the influence of the other. The true happiness of man, under this consideration, consists in a due subordination of the inferior to the superior powers; of the animal to the rational nature; and of both to God.

"This was his original righteousness and happiness that was lost in Adam; and to restore man to this happiness by the recovery of his original righteousness, was certainly God's design in admitting him to the state of trial on the world, and of our redemption by Jesus Christ. And surely this was a design truly worthy of God, and the greatest instance of mercy that even omnipotent goodness could exhibit to us.

"As the happiness of man consists in a due subordination of the inferior to the superior powers, &c., so the inversion of this order is the true source of human misery. There is in us all a natural propension towards the body and the world. The beauty, pleasures, and ease of the body strangely charm us; the wealth and honours of the world allure us; and all, under the manage of a subtle malicious adversary, give a prodigious force to present things: and if the animal life once get the ascendant of our reason, it utterly deprives us of our moral liberty, and by consequence makes us wretched. Therefore, for any man to endeavour



London, Dec. 11, 1922.

Dear Bob,

"I should confess the passage you mention:  
but believing you to be sincere, I positively even  
that he is extremely in the wrong in that instance,  
not to say altogether, essential, that God by an  
irresistible force has determined any man to be  
irresistible, even in this life. His intention, as  
himself, his body, and soul, and good; and all the  
various incidents to men here are controlled by  
God. Therefore, the great eternal law--this life  
is a series of accidents, wherein eternal realities  
or things are proposed to us and acted; the one as  
the other of a vision, the other as a consequence  
of a vision, this, that is a compound being, a  
series of things of which and which are, rather  
a creature which these opposite principles are  
united without mixture, yet each individual, after  
an instantaneous manner, subject to the influence  
of the other. The two elements of man, which  
this constitution, consists in a dual constitution  
of the inferior to the superior power; of the animal  
to the rational nature; and of body to God.

"This was his original righteousness and his  
state that was lost in Adam; and to restore him to  
this condition by the recovery of his original  
righteousness, was certainly God's design in creating  
him to the state of trial on the earth, and  
of our redemption by Jesus Christ. And surely this  
was a great and truly worthy of God, and the greatest  
instance of mercy that even created goodness could  
behold to us.

"As the weakness of man consists in a dual  
condition of the inferior to the superior power, so, to  
the recovery of this state is the true source of human  
salvation. There is in us all a natural propensity towards  
goodness and the world, the body, the senses, and  
even of the body towards evil; and the victory of  
nature of the mind which will and all within the  
realm of a spiritual nature, which is a good  
at which God has created things; and in the eternal life  
and the resurrection of our bodies, it is necessary to  
bring us to the eternal life, and by consequence  
never is without. Therefore, the way to salvation



after happiness in gratifying all his bodily appetites in opposition to his reason, is the greatest folly imaginable; because he seeks it where God has not designed he shall ever find it. But this is the case of the generality of men; they live as mere animals, wholly given up to the interests and pleasures of the body; and all the use of their understanding is to make provision for the flesh to fulfil the lusts thereof, without the least regard to future happiness or misery.

"It is true our eternal state lies under a vast disadvantage to us in this life, in that, that it is future and invisible; and it requires great attention and application of mind, frequent retirement, and intense thinking, to excite our affections, and beget such an habitual sense of it as is requisite to enable us to walk steadily in the paths of virtue, in opposition to our corrupt nature, and all the vicious customs and maxims of the world. Our blessed Lord, who came from heaven to save us from our sins, as well as the punishment of them, as knowing that it was impossible for us to be happy in either world, unless we were holy, did not intend, by commanding us to take up the cross, that we should bid adieu to all joy and satisfaction indefinitely; but he opens and extends our views beyond time to eternity. He directs us where to place our joys; how to seek satisfaction durable as our being; which is not to be found in gratifying, but in retrenching, our sensual appetites; not in obeying the dictates of our irregular passions, but in correcting their exorbitancy, bringing every appetite of the body and power of the soul under subjection to his laws, if we would follow him to heaven. And because he knew we could not do this without great contradiction to our corrupt animality, therefore he enjoins us to take up this cross, and to fight under his banner against the flesh, the world, and the devil. And when, by the grace of God's Holy Spirit, we are so far conquerors, as that we never willingly offend, but still press after greater degrees of Christian perfection, sincerely endeavouring to plant each virtue in our minds, that may through Christ render us pleasing to God; we shall then experience the truth of Solomon's assertion, 'The ways of virtue are ways of pleasantness, and all her paths are peace.'





"I take Kempis to have been an honest weak man, who had more zeal than knowledge, by his condemning all mirth or pleasure as sinful or useless, in opposition to so many direct and plain texts of Scripture. Would you judge of the lawfulness or unlawfulness of pleasure; of the innocence or malignity of actions? Take this rule: Whatever weakens your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind; that thing is sin to you, however innocent it may be in itself. And so on the contrary.

"'Tis stupid to say nothing is an affliction to a good man. That is an affliction that makes an affliction, either to good or bad. Nor do I understand how any man can thank God for present misery; yet do I very well know what it is to rejoice in the midst of deep afflictions; not in the affliction itself, for then it would necessarily cease to be one; but in this we may rejoice, that we are in the hand of a God who never did, and never can, exert his power in any act of injustice, oppression, or cruelty; in the power of that Superior Wisdom which disposes all events, and has promised that all things shall work together for good (for the spiritual and eternal good) of those that love him. We may rejoice in hope that Almighty Goodness will not suffer us to be tempted above that we are able; but will with the temptation make a way to escape, that we may be able to bear it. In a word, we may and ought to rejoice that God has assured us he will never leave or forsake us; but, if we continue faithful to him, he will take care to conduct us safely through all the changes and chances of this mortal life, to those blessed regions of joy and immortality where sin and sorrow can never enter."

## Letter 12

AC.Vol.,pp 16-19

EC.pp 143-146 includes one sentence at opening of letter and closing paragraph with name.



And so on the contrary, I think it would be very difficult to find a single instance of a man who has been in a position of authority and who has not been in a position of authority. I think it would be very difficult to find a single instance of a man who has been in a position of authority and who has not been in a position of authority. I think it would be very difficult to find a single instance of a man who has been in a position of authority and who has not been in a position of authority.

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Letter 12

27. Vol. 12, p. 12-13

It is the intention of the author to publish this book in the near future. The author is very grateful to the publisher for the interest shown in the book.

"Wroote, July 18, 1725.

"\_\_\_\_\_ I have often wondered that men should be so vain to amuse themselves by searching into the decrees of God, which no human wit can fathom; and do not rather employ their time and powers in working out their salvation, and making their own calling and election sure. Such studies tend more to confound than inform the understanding; and young people had best let them alone. But since I find you have some scruples concerning our article of predestination, I will tell you my thoughts of the matter; and if they satisfy not, you may desire your father's direction, who is surely better qualified for a casuist than me.

"The doctrine of predestination, as maintained by rigid Calvinists, is very shocking, and ought utterly to be abhorred, because it charges the most holy God with being the author of sin. And I think you reason very well and justly against it; for it is certainly inconsistent with the justice and goodness of God to lay any man under either a physical or moral necessity of committing sin, and then punish him for doing it. Far be this from the Lord! Shall not the Judge of all the earth do right?

"I do firmly believe that God from all eternity, hath elected some to everlasting life; but then I humbly conceive that this election is founded in his foreknowledge, according to that in the eighth of Romans, ver. 29, 30: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son: moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

"Whom, in his eternal prescience, God saw would make a right use of their powers, and accept of offered mercy, he did predestinate---adopt for his children, his peculiar treasure. And that they might be conformed to the image of his only Son, he called them to himself by his eternal word, through the preaching of the gospel; and internally, by his Holy Spirit: which call they obeying, repenting of their sins, and believing in the Lord Jesus, he justifies them---absolves them from the guilt of all their sins, and acknowledges them as just and righteous persons, through the merits and mediation of Jesus Christ. And having thus justified, he receives them to glory---to heaven.





"This is the sum of what I believe concerning predestination, which I think is agreeable to the analogy of faith; since it does in nowise derogate from the glory of God's free grace, nor impair the liberty of man. Nor can it with more reason be supposed that the prescience of God is the cause that so many finally perish, than that our knowing the sun will rise to-morrow is the cause of its rising."

Letter 13

AC. Vol., pp 20,21



"This is the way of which I believe concerning  
prophets, which I think is applicable to the  
history of Israel; since it does in no wise  
lessen the glory of God's free grace, nor impair the  
liberty of man. But can it with more reason be  
supposed that the prophecies of God in the Bible  
can be so easily falsified, than that any  
one will rise to answer in the course of his  
writing."

Letter 13

AC. Vol. 4, p. 40, 41

"Wroote, May 14, 1727.

"Dear Son,

"The difficulty there is in separating the ideas of things that nearly resemble each other, and whose properties and effects are much the same, has, I believe, induced some to think that the human soul has no passion but love; and that all those passions or affections which we distinguish by the names of hope, fear, joy, &c., are no more than various modes of love. This notion carries some show of reason, though I can't acquiesce in it. I must confess I never yet met with such an accurate definition of the passion of love, as fully satisfied me. It is indeed commonly defined 'a desire of union with a known or apprehended good.' But this directly makes love and desire the same thing; which, on a close inspection, I conceive they are not, for this reason: desire is strongest, and acts most vigorously, when the beloved object is distant, absent, or apprehended unkind or displeased; whereas when the union is attained, and fruition perfect, complacency, delight, and joy fill the soul of the lover, while desire lies quiescent; which plainly shows (at least to me) that desire of union is an effect of love, and not love itself.

"What then is love? or how shall we describe its strange mysterious essence? It is---I do not know what! A powerful something! source of our joy and grief! Felt and experienced by every one, and yet unknown to all! Nor shall we ever comprehend what it is, till we are united to our First Principle, and there read its wondrous nature in the clear mirror of uncreated Love; till which time it is best to rest satisfied with such apprehensions of its essence as we can collect from our observations of its effects and properties; for other knowledge of it in our present state is too high and too wonderful for us; neither can we attain unto it.

"Suffer now a word of advice. However curious you may be in searching into the nature, or in distinguishing the properties, of the passions or virtues of human kind, for your own private satisfaction, be very cautious in giving nice distinctions in public assemblies; for it does not answer the true end of





preaching, which is to mend men's lives, and not fill their heads with unprofitable speculations. And after all that can be said, every affection of the soul is better known by experience than any description that can be given of it. An honest man will more easily apprehended what is meant by being zealous for God and against sin, when he hears what are the properties and effects of true zeal, than the most accurate definition of its essence.

"Dear son, the conclusion of your letter is very kind. That you were ever dutiful, I very well know. But I know myself enough to rest satisfied with a moderate degree of your affection. Indeed it would be unjust in me to desire the love of any one. Your prayers I want and wish; nor shall I cease while I live to beseech Almighty God to bless you. Adieu."

Letter 14

AC.Vol.II.,24,25



...which is to send you a letter, and not  
...the same with the usual in a conversation.  
...and after all that can be said, every one is  
...of the fact is better known by experience than any  
...discussion that can be given of it. In honest  
...man will more readily acknowledge what is meant by  
...being real than for the sake of a moment's  
...to want the progressive and effects of the  
...and, when the whole is taken into  
...account.

"But you, the conclusion of your letter is  
...very kind. But you have never in fact  
...well known, but I know what it is to be  
...with a moderate degree of your attention. In-  
...fact it would be better in us to desire the love of  
...any one. For whatever I want, and what I  
...as well as I live to desire it, I have no choice  
...but to accept it."

Letter 14  
No. Vol. 11, 24, 25

"Wroote, July 26, 1727.

"It is certainly true that I have had large experience of what the world calls adverse fortune. But I have not made those improvements in piety and virtue, under the discipline of Providence, that I ought to have done; therefore I humbly conceive myself to be unfit for an assistant to another in affliction, since I have so ill performed my own duty. But, blessed be God! you are at present in pretty easy circumstances; which, I thankfully acknowledge, is a great mercy to me as well as you. Yet if hereafter you should meet with troubles of various sorts, as it is probable you will in the course of your life, be it of short or long continuance, the best preparation I know of for sufferings is a regular and exact performance of present duty; for this will surely render a man pleasing to God, and put him directly under the protection of his good providence, so that no evil shall befall him, but what he will certainly be the better for it.

"It is incident to all men to regard the past and the future, while the present moments pass unheeded; whereas, in truth, neither the one nor the other is of use to us any farther than they put us upon improving the present time.

"You did well to correct that fond desire of dying before me, since you do not know what work God may have for you to do ere you leave the world. And besides, I ought surely to have the pre-eminence in point of time, and go to rest before you. Whether you could see me die without any emotions of grief, I know not; perhaps you could; it is what I have often desired of the children, that they would not weep at our parting, and so make death more uncomfortable than it would otherwise be to me. If you, or any other of my children, were like to reap any spiritual advantage by being with me at my exit, I should be glad to have you with me. But as I have been an unprofitable servant, during the course of a long life, I have no reason to hope for so great an honour, so high a favour, as to be employed in doing our Lord any service in the article of death. It were well if you spake prophetically, and that joy



"Where, 1015, 1016."

"It is certainly true that I have had some experience of what the world calls adverse fortune, but I have not made those investments in glory and virtue, under the discipline of Providence, that I ought to have done; therefore I humbly conceive myself to be unfit for an assignment to another position, since I have so ill performed my own duty. But, should be that you are so present in person, I should be glad to see you, and I humbly conceive that as a great many of us as well as you, yet if perhaps you would meet with some of the various sorts, as it is possible you will in the course of your life, as it is short or long, according to the best preparation I know of for such a journey, and great preparation of present duty; for this will surely render a man pleasant to God, and his directly under the protection of his good providence, so that he will never be left, but what he will certainly be the better for it."

"It is indeed so all men to regard the past and the future, while the present moment passes unheeded; but, in truth, neither the one nor the other is of use to us any further than they put us upon improving the present time."

"You are well to converse and to have a desire of doing good, since you do not know what work God may have for you in the future and world. And besides, I must surely to have the advantage in point of time, and as to your other duty, I know not; perhaps you think it is what I have often desired of the college, and that you might not want as yet, and so much more to be comfortable than it would otherwise be to me. If you, or any other of my children, were like to reap any spiritual advantage by doing with me as yet, I should be glad to have you with me. But as I have been an unwelcome servant, during the course of a long life, I have no reason to hope for so great an honour, as high a favour, as to be employed in doing any good service in the service of God. It were well if you were proportionally, and that for

and hope might have the ascendant over the other passions of my soul in that important hour. Yet I dare not presume, nor do I despair, but rather leave it to our Almighty Saviour, to do with me both in life and death just what he pleases, for I have no choice."

Letter 15

AC.Vol.II., pp 26,27





July 24, 1732.

Dear Son,

According to your desire, I have collected the principal rules I observed in educating my family; which I now send you as they occurred to my mind, and you may (if you think they can be of use to any) dispose of them in what order you please.

The children were always put into a regular method of living, in such things as they were capable of, from their birth: as in dressing, undressing, changing their linen, &c. The first quarter commonly passes in sleep. After that they were, if possible, laid into their cradles awake, and rocked to sleep; and so they were kept rocking till it was time for them to awake. This was done to bring them to a regular course of sleeping; which at first was three hours in the morning and three in the afternoon; afterwards two hours, till they needed none at all.

When turned a year old (and some before), they were taught to fear the rod, and to cry softly; by which means they escaped abundance of correction they might otherwise have had, and that most odious noise of the crying of children was rarely heard in the house, but the family usually lived in as much quietness as if there had not been a child among them.

As soon as they were grown pretty strong, they were confined to three meals a day. At dinner their little table and chairs were set by ours, where they could be overlooked; and they were suffered to eat and drink (small beer) as much as they would; but not to call for anything. If they wanted aught they used to whisper to the maid which attended them, who came and spake to me; and as soon as they could handle a knife and fork, they were set to our table. They were never suffered to choose their meat, but always made eat such things as were provided for the family.

Mornings they had always spoon-meat; sometimes on nights. But whatever they had, they were never permitted to eat at those meals of more than one thing; and of that sparingly enough. Drinking or eating between meals was never allowed, unless in case of sickness; which seldom happened. Nor were they suffered to





go into the kitchen to ask anything of the servants when they were at meat; if it was known they did, they were certainly beat, and the servants severely reprimanded.

At six, as soon as family prayers were over, they had their supper; at seven the maid washed them; and, beginning at the youngest, she undressed and got them all to bed by eight; at which time she left them in their several rooms awake---for there was no such thing allowed of in our house as sitting by a child till it fell asleep.

They were so constantly used to eat and drink what was given them that, when any of them was ill, there was no difficulty in making them take the most unpleasant medicine; for they durst not refuse it, though some of them would presently throw it up. This I mention to show that a person may be taught to take anything, though it be never so much against his stomach.

In order to form the minds of children, the first thing to be done is to conquer their will, and bring them to an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees as they are able to bear it; but the subjecting the will is a thing that must be done at once, and the sooner the better. For, by neglecting timely correction, they will contract a stubbornness and obstinacy which is hardly ever after conquered; and never, without using such severity as would be as painful to me as to the child. In the esteem of the world they pass for kind and indulgent whom I call cruel parents, who permit their children to get habits which they know must be afterwards broken. Nay, some are so stupidly fond as in sport to teach their children to do things which in a while after they have severely beaten them for doing. Whenever a child is corrected, it must be conquered; and this will be no hard matter to do if it be not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and it is brought to revere and stand in awe of the parents, then a great many childish follies and inadvertences may be passed by. Some should be overlooked and taken no notice of, and others mildly reprimanded; but no wilful transgression ought ever to be forgiven children without chastisement, less or more, as the nature and circumstances of the offence require.





I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken root in the mind.

I cannot yet dismiss this subject. As self-will is the root of all sin and misery, so whatever cherishes this in children ensures their after-wretchedness and irreligion; whatever checks and mortifies it promotes their future happiness and piety. This is still more evident if we farther consider that religion is nothing else than the doing the will of God, and not our own; that, the one grand impediment to our temporal and eternal happiness being this self-will, no indulgences of it can be trivial, no denial unprofitable. Heaven or hell depends on this alone. So that the parent who studies to subdue it in his child works together with God in the renewing and saving a soul. The parent who indulges it does the devil's work, makes religion impracticable, salvation unattainable; and does all that in him lies to damn his child, soul and body, forever.

The children of this family were taught, as soon as they could speak, the Lord's Prayer, which they were made to say at rising and bed-time constantly; to which, as they grew bigger, were added a short prayer for their parents, and some collects; a short catechism, and some portions of Scripture, as their memories could bear.

They were very early made to distinguish the Sabbath from other days, before they could well speak or go. They were as soon taught to be still at family prayers, and to ask a blessing immediately after, which they used to do by signs, before they could kneel or speak.

They were quickly made to understand they might have nothing they cried for, and instructed to speak handsomely for what they wanted. They were not suffered to ask even the lowest servant for aught without saying, 'Pray give me such a thing'; and the servant was chid if she ever let them omit that word.





Taking God's name in vain, cursing and swearing, profaneness, obscenity, rude, ill-bred names, were never heard among them. Nor were they ever permitted to call each other by their proper names without the addition of Brother or Sister.

None of them were taught to read till five years old, except Kezzy, in whose case I was overruled; and she was more years learning than any of the rest had been months. The way of teaching was this: the day before a child began to learn, the house was set in order, every one's work appointed them, and a charge given that none should come into the room from nine till twelve, or from two till five; which, you know, were our school hours. One day was allowed the child wherein to learn its letters; and each of them did in that time know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly; for which I then thought them very dull; but since I have observed how long many children are learning the horn-book, I have changed my opinion. But the reason why I thought them so then was because the rest learned so readily; and your brother Samuel, who was the first child I ever taught, learned the alphabet in a few hours. He was five years old on the 10th of February; the next day he began to learn; and, as soon as he knew the letters, began at the first chapter of Genesis. He was taught to spell the first verse, then to read it over and over, till he could read it off-hand without any hesitation; so on to the second, &c., till he took ten verses for a lesson, which he quickly did. Easter fell low that year; and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory that I cannot remember ever to have told him the same word twice.

What was yet stranger, any word he had learned in his lesson he knew wherever he saw it, either in his Bible or any other book; by which means he learned very soon to read an English author well.

The same method was observed with them all. As soon as they knew the letters, they were put first to spell, and read one line, then a verse; never leaving till perfect in their lesson, were it shorter or longer. So one or other continued reading at school-time, without any intermission; and before we left school each child read what he had learned that morning; and, ere we parted in the afternoon, what they had learned that day.





There was no such thing as loud talking or playing allowed of, but every one was kept close to their business, for the six hours of school: and it is almost incredible what a child may be taught in a quarter of a year, by a vigorous application, if it have but a tolerable capacity and good health. Every one of these, Kezzy excepted, could read better in that time than the most of women can do as long as they live.

Rising out of their places, or going out of the room, was not permitted unless for good cause; and running into the yard, garden, or street, without leave was always esteemed a capital offence.

For some years we went on very well. Never were children in better order. Never were children better disposed to piety or in more subjection to their parents, till that fatal dispersion of them, after the fire, into several families. In these they were left at full liberty to converse with servants, which before they had always been restrained from; and to run abroad, and play with any children, good or bad. They soon learned to neglect a strict observation of the Sabbath, and got knowledge of several songs and bad things, which before they had no notion of. That civil behaviour which made them admired when at home by all which saw them was, in great measure, lost; and a clownish accent and many rude ways were learned, which were not reformed without some difficulty.

When the house was rebuilt, and the children all brought home, we entered upon a strict reform; and then was begun the custom of singing psalms at beginning and leaving school, morning and evening. Then also that of a general retirement at five o'clock was entered upon, when the oldest took the youngest that could speak, and the second the next, to whom they read the Psalms for the day, and a chapter in the New Testament; as, in the morning, they were directed to read the Psalms and a chapter in the Old; after which they went to their private prayers, before they got their breakfast or came into the family. And, I thank God, this custom is still preserved among us.

There were several by-laws observed among us, which slipped my memory, or else they had been inserted in their proper place; but I mention them here, because I think them useful.

1. It had been observed that cowardice and fear of punishment often led children into lying, till they





get a custom of it, which they cannot leave. To prevent this a law was made, That whoever was charged with a fault, of which they were guilty, if they would ingenuously confess it, and promise to amend, should not be beaten. This rule prevented a great deal of lying, and would have done more, if one in the family would have observed it. But he could not be prevailed on, and therefore was often imposed on by false colours and equivocations; which none would have used (except one), had they been kindly dealt with. And some, in spite of all, would always speak truth plainly.

2. That no sinful action, as lying, pilfering, playing at church, or on the Lord's day, disobedience, quarrelling, &c., should ever pass unpunished.

3. That no child should ever be chid or beat twice for the same fault; and that, if they amended, they should never be upbraided with it afterwards.

4. That every signal act of obedience, especially when it crossed upon their own inclinations, should be always commended, and frequently rewarded, according to the merits of the cause.

5. That if ever any child performed an act of obedience, or did anything with an intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted; and the child with sweetness directed how to do better for the future.

6. That propriety be inviolably preserved, and none suffered to invade the property of another in the smallest matter, though it were but of the value of a farthing or a pin; which they might not take from the owner without, much less against, his consent. This rule can never be too much inculcated on the minds of children; and from the want of parents or governors doing it as they ought proceeds that shameful neglect of justice which we may observe in the world.

7. That promises be strictly observed; and a gift once bestowed, and so the right passed away from the donor, be not resumed, but left to the disposal of him to whom it was given; unless it were conditional, and the condition of the obligation not performed.





8. That no girl be taught to work till she can read very well; and then that she be kept to her work with the same application, and for the same time, that she was held to in reading. This rule also is much to be observed; for the putting children to learn sewing before they can read perfectly is the very reason why so few women can read fit to be heard, and never to be well understood.

Letter 16

Journal Vol. III., pp 34-39



Q. What on earth he thought to work this woman  
that very well: that was that she he came to her work;  
and she was a woman, and for the same time, that  
she was not in a position. This was also in what he  
he observed; for the woman's children to learn sewing  
before they could read perfectly is the very reason why  
no man would ever teach it to be read, and never to be  
well understood.

Page 16

Journal Vol. 117, pp. 24-25

"Epworth, Jan. 1st, 1733.

"Dear Son,

"Pray give my service to Mr. Robinson, your pupil, and tell him I am as good as my word; I daily pray for him, and beg him, if he has the least regard for his soul, or any remaining sense of religion, to shake off all acquaintance with the prophane. It is the free-thinker and the sensualist, not the despised Methodist, who will be ashamed and confounded when called to appear before that Almighty Judge whose Godhead they have blasphemed, and whose offered mercy they have rejected and ludicrously despised.

"The pleasures of sin are but for a short and uncertain time, but eternity hath no end; therefore one would think that few arguments might serve to convince a man who has not lost his senses that it is of the greatest importance to us to be very serious in improving the present time, and acquainting ourselves with God while it is called to-day, lest, being disqualified for His blissful presence, our future existence be inexpressibly miserable.

"You are certainly right. The different degrees of piety are different states of mind which we must pass through; and he who cavils at practical advice plainly shows that he has not gone through those states; for in all matters of a religious nature, if there be not an internal sense in the hearers corresponding to that sense in the mind of the speaker, what is said will have little effect. Yet sometimes it falls out that, while a zealous Christian is speaking on spiritual subjects, the blessed Spirit of God will give such light to the mind of the hearers as will dispel their native darkness, and enable them to apprehend those spiritual things, of which before they had no knowledge. As in the case of Cornelius and his friends, it is said: 'While Peter spake these words, the Holy Ghost fell on all them that heard him.'

"Mr. Law is a good man, yet he is but a man; and, therefore, no marvel that he has not been so explicit as you could have wished in speaking on some particular subjects. Perhaps his mind was too full of the sense of that blessed Being readily to hit upon words to express a thing so far above their nature. Who can think, much less speak, on that vast subject? His greatness, His dignity, astonishes us! The purity of His nature,



"Twenty, Jan. 1st, 1903."

"Dear John,"

"First give my regards to Mr. Robinson, your father, and tell him I am as well as my wife; I shall stay for him, and ask him, if he has the least regard for his son, or any remaining sense of religion, to send me all acquaintance with the friends, to be the same as before, and the same as before, and the same as before, who will be pleased and comforted when called to appear before that mighty Judge whose goodness they have dishonored, and whose offered mercy they have rejected, and infinitely despised."

"The pleasure of his eye for a short and uncertain time, but certainly with no end; therefore one would think that the acquaintance might serve to convince a man who has not lost his sense that it is of the greatest importance to us to be very careful in improving the present time, and accepting ourselves with God while it is yet a day, lest, being disappointed for His eternal presence, our future existence be forever miserably miserable."

"You are especially right. The eternal destiny of every one differs of kind and of degree; and the devil is a cruel thief; and he has not gone through those stages for in all matters of a religious nature, it seems to me an important stage in the career corresponding to that stage in the mind of the speaker, what is said will have little effect. But sometimes it falls out that a certain Christian is speaking to a certain audience, and the blessed Spirit of God will give such light to the mind of the hearer as will clear their doubts, and make them to apprehend those spiritual things, of which before they had no knowledge. It is in the case of Corinthians and his friends, it is said: 'While they speak these words, the Holy Ghost fell on all whom Paul heard him.'"

"Mr. Law is a good man, yet he is not a saint; and therefore, no marvel that he has not been so explicit as you could have wished in speaking on some particular subject. Perhaps his mind was too full of the name of that blessed being ready to his own eyes to be given a hint so far above their nature. But the thing which I am sure of is that your study, his presence, and his grace, on that vast subject, his presence, His dignity, exaltedness and the purity of His nature."

His redeeming love, confounds and overpowers us! At the perception of His glory, our feeble powers are suspended, and nature faints before the God of nature.

"For my own part, after many years' search and enquiry, I still continue to pay my devotions to an Unknown God. I dare not say I love Him; only this --- I have chosen Him for my own Happiness, my All, my only Good; in a word---for my God. And when I sound my will, I feel it adheres to its choice, though not so faithfully as it ought. Therefore I desire your prayers, which I need much more than you do mine.

"That God is everywhere present, and we always present to Him, is certain; but that we should always be able to realise His presence is quite another thing. Some choice souls have obtained such an habitual sense of the presence of God as admits of few interruptions. But, my dear, consider, He is so infinitely blessed, so absolutely lovely, that every perception of Him, every approach to His supreme glory and blessedness, imparts such a vital joy and gladness to the mind, as banishes all pain and sense of misery; and were eternity added to this happiness, it would be heaven.

"My love and blessing attend you!

"I am, your affectionate mother,

"Susanna Wesley."

Letter 17

EC. pp 170-172



His reasoning love, confidence and overflows are  
the possession of his life, and these powers are  
granted, and nature itself before the God of nature.

"For my own part, after many years' search and  
study, I still continue to pay my devotion to an  
unknown God. I have not yet I love him only this --  
I have chosen him for my own happiness, my life, my  
only good; in a word, for my God. And when I found  
myself, I feel it strange to his choice, though not  
so faithfully as it ought. Therefore I desire your  
prayer, which I need more than you do mine.

"That God is everywhere present, and we always  
present to him, is certain; but that we should always  
be able to realize his presence in quite another sense.  
Some people have been led to an incorrect view  
of the presence of God as a result of too literal  
interpretation. He is an infinitely living  
and conscious being, and every perception of him  
every approach to him is a process of his mind.  
Larger than all things, and nearer to the mind,  
we understand all in the sense of mystery; and more  
intensely added to his presence, it would be better.

"My love and devotion are yours!

"I am, your affectionate mother,

"Christina Wesley."

Letter 17

Ms. A. 9. 2. 170-172

"Epworth, Feb. 14, 1735.

"Dear Son,

"Since God is altogether inaccessible to us but by Jesus Christ, and since none ever was or ever will be saved but by him, is it not absolutely necessary for all people, young and old, to be well grounded in the knowledge and faith of Jesus Christ? By faith, I do not mean an assent only to the truths of the gospel concerning him, but such an assent as influences our practice; as makes us heartily and thankfully accept him for our God and Saviour upon his own conditions. No faith below this can be saving. And since this faith is necessary to salvation, can it be too frequently or too explicitly discoursed on to young people? I think not.

"But since the natural pride of man is wont to suggest to him that he is self-sufficient, and has no need of a Saviour, may it not be proper to show (the young especially) that without the great Atonement there could be no remission of sins; and that, in the present state of human nature, no man can qualify himself for heaven without the Holy Spirit, which is given by God incarnate? To convince them of this truth, might it not be needful to inform them, that, since God is infinitely just, or, rather, that he is Justice itself, it necessarily follows that vindictive justice is an essential property in the divine nature; and if so, one of these two things seems to have been absolutely necessary: either, that there must be an adequate satisfaction made to the divine justice for the violation of God's law by mankind; or else, that the whole human species should have perished in Adam (which would have afforded too great matter of triumph to the apostate angels); otherwise how could God have been just to himself? Would not some mention of the necessity of revealed religion be proper here? since, without it, all the wit of man could never have found out how human nature was corrupted in its fountain; neither had it been possible for us to have discovered any way or means whereby it might have been restored to its primitive purity. Nay, had it been possible for the brightest angels in heaven to have found out such a way to redeem and restore mankind as God hath appointed, yet durst any of them have proposed it to



"Spirits, Feb. 12, 1902."

"Dear Sir,"

"I have had a slighter acquaintance with you  
but by your spirit, and since none ever  
ever will be saved by him, is it not absolutely  
necessary for all people, young and old, to be well  
grounded in the knowledge and faith of Jesus Christ?  
By faith, I do not mean an assent only to the truths  
of the Gospel concerning him, but such an assent as  
influences the character; as makes us desirous and  
thankfully accept his law and his will, and  
his own righteousness. It is faith that can be  
saving. And since this faith is necessary to salva-  
tion, and it is so necessary to be explicitly  
discussed on the young people, I think not."

"But since the natural gifts of man is what is  
accorded to him, he is self-sufficient, and has  
no need of a deliverer, why is not he taught to show  
(the young especially) that without the great salva-  
tion there could be no possession of sin; and that  
in the present state of human nature, no man can  
possibly himself for himself without the help of  
which is given by God himself to the human soul  
of this world, which is not to be denied to him  
then, that since God is infinitely just, or rather  
that he is infinitely just, is necessarily follows  
that whatever justice is an essential property in  
the divine nature; and it is, one of those two things  
which it have been absolutely necessary: either  
that there must be an absolute satisfaction made to  
the divine justice for the violation of God's law  
by mankind; or else, that the whole human species  
should have perished in Adam (which would have ef-  
fected the great object of bringing to the species  
angelic; otherwise how could God have been just to  
himself? Would not some mention of the necessity  
of revealed religion be proper here? since, without  
it, all the wit of man could never have found out how  
human nature was corrupted in the Fall; and how  
had it been possible for us to have discovered any  
way or means whereby it might have been restored to  
its primitive purity. Nay, had it been possible for  
the brightest angels in heaven to have found out  
such a way to redeem and restore mankind as God had  
appointed, yet that any of them have proposed it to

the uncreated Godhead? No; surely the Offended must appoint the way to save the offender, or man must be lost for ever. 'O the depth of the riches of the wisdom, and knowledge, and goodness of God! how unsearchable are his judgments, and his ways past finding out! As the heavens are higher than the earth, so are his thoughts higher than our thoughts, and his ways than our ways!'

"Here, surely, you may give free scope to your spirits; here you may freely use your Christian liberty, and discourse without reserve of the excellency of the knowledge and love of Christ, as his Spirit gives you utterance.

"What, my son, did the pure and holy Person of the Son of God pass by the fallen angels, who were far superior, of greater dignity, and of a higher order in the scale of existence, and choose to unite himself to the human nature? And shall we soften, as you call it, these glorious truths? Rather let us speak boldly, without fear. These truths ought to be frequently inculcated, and pressed home upon the consciences of men; and when once men are affected with a sense of redeeming love, that sense will powerfully convince them of the vanity of the world, and make them esteem the honour, wealth, and pleasures of it as dross or dung, so that they may win Christ.

"As for moral subjects, they are necessary to be discoursed on; but then I humbly conceive we are to speak of moral virtues as Christians, and not like heathens. And if we would indeed do honour to our Saviour, we should take all fitting occasions to make men observe the essence and perfection of the moral virtues taught by Christ and his apostles, far surpassing all that was pretended to by the very best of the heathen philosophers. All their morality was defective in principle and direction; was intended only to regulate the outward actions, but never reached the heart; or, at the highest, it looked no farther than the temporal happiness of mankind. 'But moral virtues, evangelized or improved into Christian duties, have partly a view to promote the good of human society here, but chiefly to qualify the observers of them for a much more blessed and more enduring society hereafter.' I can-





not stay to enlarge on this vast subject; nor, indeed (considering whom I write to), is it needful; yet one thing I cannot forbear adding, which may carry some weight with his admirers, and that is, the very wise and just reply which Mr. Locke made to one that desired him to draw up a system of morals. 'Did the world,' said he, 'want a rule, I confess there could be no work so necessary nor so commendable; but the gospel contains so perfect a body of ethics, that reason may be excused from the inquiry, since she may find man's duty clearer and easier in revelation than in herself.'

"That you may continue stedfast in the faith, and increase more and more in the knowledge and love of God, and of his Son Jesus Christ; that holiness, simplicity, and purity (which are different words signifying the same thing) may recommend you to the favour of God incarnate; that his Spirit may dwell in you, and keep you still (as now) under a sense of God's blissful presence, is the hearty prayer of

"Dear son,

"Your affectionate mother,

"and most faithful friend,

"S. W."

Letter 18

AC.Vol.II.,pp 27-30



not that to emerge on this very subject, nor  
in fact (considering what I write of), is it need-  
ful that one should I cannot remember address, which  
may easily come within his knowledge, and that  
it is not very clear and that really which I look  
into as one that designed him to come up a system  
of itself. 'Did the world, I said, I said a little  
I consider there could be no more so necessary nor  
so commendable; and the point of which is no perfect  
a body of ethics, that reason may be reached from  
the source, which the law that man's duty is clear  
and better in revelation than in reason.

What you say contains nothing to the effect  
and interest me, but not in the same way and  
love of the, and of the same kind, and the  
himself, and the, and the, and the, and the  
interest in the, and the, and the, and the  
and the, and the, and the, and the, and the  
which is not in the, and the, and the, and the  
and the, and the, and the, and the, and the  
and the, and the, and the, and the, and the

Yours truly,

Your affectionate son,

John F. Kennedy

1961

Letter to

Mr. J. F. Kennedy

"February 23rd, 1735.

"Dear Jacky,

"The alteration of your temper has occasioned me much speculation. I, who am apt to be sanguine, hope it may proceed from the operation of God's Holy Spirit, that, by taking away your relish of sensual enjoyments, He may prepare and dispose your mind for a more serious and close application to things of a more sublime and spiritual nature. If it be so, happy are you if you cherish these dispositions, and now, in good earnest, resolve to make religion the business of your life; for, after all, that is the one thing that, strictly speaking, is necessary, and all things else are comparatively little to the purposes of life. I heartily wish you would now enter upon a serious examination of yourself, that you may know whether you have a reasonable hope of salvation; that is, whether you are in a state of faith and repentance or not, which you know are the conditions of the gospel covenant on our part. If you are, the satisfaction of knowing it would abundantly reward your pains; if not, you will find a more reasonable occasion for tears than can be met with in a tragedy.

"Now I mention this, it calls to mind your letter to your father about taking orders. I was much pleased with it, and liked the proposal well; but it is an unhappiness almost peculiar to our family that your father and I seldom think alike. I approve the disposition of your mind, and think the sooner you are a deacon the better; because it may be an inducement to a greater application in the study of practical divinity, which I humbly conceive is the best study for candidates for orders. Mr. Wesley differs from me, and would engage you, I believe, in critical learning, which, though accidentally of use, is in no wise preferable to the other. I earnestly pray God to avert that great evil from you of engaging in trifling studies to the neglect of such as are absolutely necessary. I dare advise nothing; God Almighty direct and bless you! I have much to say, but cannot write you more at present. I long to see you. We hear nothing of H\_\_\_\_, which gives us some uneasiness. We have all writ, but can get no answer. I wish all be well. Adieu!

"Susanna Wesley."



February 23rd, 1902.

Dear Jack,

The alteration of your career has progressed  
as much as possible. I who am not so sanguine  
as it may be, from the operation of the  
spirit, thus, by taking away your mind from  
employment, he may progress and dispose your mind for  
a more serious and close application to the study of a  
more sublime and spiritual nature. It is to be  
happy and you it is to be a man of wisdom, and  
not in good earnest, resolve to make religion the  
business of your life; for, after all, that is the  
one thing that, actually speaking, is necessary, and  
all things else are comparatively little to the  
poor of life. I earnestly wish you would now enter  
upon a serious examination of yourself, and you may  
know whether you have a reasonable hope of salvation;  
that is, whether you are in a state of faith and  
repentance or not, which you know the conditions  
of the good I demand on my part. If you are, and  
satisfaction of mind, it would be a very reasonable  
your part; if not, you will find a more reasonable  
occasion for being than one so with in a lifetime.

Now I mention this, it calls on you to let  
to your father about taking letters. I was much pleased  
with it, and I think you should let it be an un-  
derstanding about getting to me fairly and your  
father and I will think alike. I approve the dis-  
position of your mind, and think the hopes you are  
to have the better because it may be an inducement  
to a greater application to the study of practical  
divinity, which I earnestly believe is the best study  
for a Christian. Mr. Wesley differs from me  
and would encourage you, I believe, in practical theology,  
which, though undoubtedly of use, is in no wise con-  
fession to the other. I earnestly pray God to send  
that great will from you of engaging in biblical studies  
to the neglect of what are theologically necessary. I  
have advice to give; but cannot write you more at present.  
I have much to say, but must stop for now. I  
I have to see you. We have all well, and  
I have to see you. We have all well, and  
I have to see you. We have all well, and

Yours affectionately,

Letter to  
Feb. 23, 1902

"Gainsborough, Nov. 27th, 1735.

"\_\_\_\_\_ God is Being itself! the I AM! and therefore must necessarily be the Supreme Good! He is so infinitely blessed, that every perception of his blissful presence imparts a vital gladness to the heart. Every degree of approach towards him is, in the same proportion, a degree of happiness. And I often think, that were he always present to our mind, as we are present to him, there would be no pain nor sense of misery. I have long since chose him for my only Good; my All; my pleasure, my happiness in this world, as well as in the world to come. And although I have not been so faithful to his grace as I ought to have been; yet I feel my spirit adheres to its choice, and aims daily at cleaving steadfastly unto God. Yet one thing often troubles me, that, notwithstanding I know that while we are present with the body we are absent from the Lord; notwithstanding I have no taste, no relish left for anything the world calls pleasure, yet I do not long to go home as in reason I ought to do. This often shocks me: and as I constantly pray (almost without ceasing) for thee, my son; so I beg you likewise to pray for me, that God would make me better, and take me at the best.

"Your loving mother,

"Susanna Wesley."

Letter 20

AC.Vol.II., pp 31,32









THE WESTERN LITERATURE

TO THE

LIBRARY OF THE

"October 19th, 1738.

"Dear Charles,

"It is with much pleasure I find your mind is somewhat easier than formerly, and I heartily thank God for it. The spirit of man may sustain his infirmity, but a wounded spirit who can bear? If this has been your case, it has been sad indeed. But blessed be God, who gave you convictions of the evil of sin, as contrary to the purity of the Divine nature and the perfect goodness of His law. Blessed be God, who showed you the necessity you were in of a Saviour to deliver you from the power of sin and Satan (for Christ will be no Saviour to such as see not their need of one), and directed you by faith to lay hold of that stupendous mercy offered us by redeeming love. Jesus is the only Physician of souls; His blood the only salve that can heal a wounded conscience.

"It is not in wealth, or honour, or sensual pleasure, to relieve a spirit heavily laden and weary of the burden of sin. These things have power to increase our guilt by alienating our hearts from God; but none to make our peace with Him, to reconcile God to man, and man to God, and to renew the union between the Divine and human nature.

"No, there is none but Christ, none but Christ, who is sufficient for these things. But blessed be God, He is an all-sufficient Saviour; and blessed be His holy name, that thou hast found Him a Saviour to thee, my son! Oh, let us love Him much, for we have much forgiven!

"I would gladly know what your notion is of justifying faith, because you speak of it as a thing you have but lately received.

"Susanna Wesley."

Letter 21

EC. pp 191,192



"October 1855, 1785."

"Dear Charles,

"It is with much pleasure I find your mind is somewhat easier than formerly, and I heartily thank God for it. The spirit of God may sustain his infirmity, but a wounded spirit who can bear? If this has been your case, it has been indeed. But blessed be God, who gave you convictions of the evil of sin, as contrary to the purity of the Divine nature and the perfect goodness of His law. Blessed be God, who showed you the necessity you were in of a Saviour to deliver you from the power of sin and Satan (for Christ will be no Saviour to such as see not their need of one), and directed you by faith to lay hold of that stupendous mercy offered us by redeeming love. Jesus is the only Physician of souls; His blood the only salve that can heal a wounded conscience.

"It is not in wealth, or honour, or sensual pleasure, to relieve a spirit's heavily laden and weary of the burden of sin. These things have power to increase our guilt by alienating our hearts from God; but none to make our peace with Him, for merciful God to sin, and man to God, and to renew the union between the Divine and human nature.

"No, there is none but Christ, none but Christ, who is sufficient for these things. But blessed be God, He is an all-sufficient Saviour; and blessed be His holy name, that from past times He has a Saviour to this, to now! Oh, let us love Him much, for we have much forgiven!

"I would gladly know what your notion is of living faith, because you speak of it as a thing you have not lately received.

"Sincerely Wesley."

Yours &c

Vol. 10, p. 171, 172

"December 6th, 1738.

"Dear Charles,

"I think you are fallen into an odd way of thinking. You say that till within a few months you had no spiritual life nor any justifying faith.

"Now, this is as if a man should affirm he was not alive in his infancy, because when an infant he did not know he was alive. All, then, that I can gather from your letter is that till a little while ago you were not so well satisfied of your being a Christian as you are now. I heartily rejoice that you have now attained to a strong and lively hope in God's mercy through Christ. Not that I can think you were totally without saving faith before; but it is one thing to have faith, and another thing to be sensible we have it. Faith is the fruit of the Spirit and the gift of God; but to feel or be inwardly sensible that we have true faith, requires a further operation of God's Holy Spirit. You say you have peace, but not joy in believing. Blessed be God for peace! May this peace rest with you. Joy will follow, perhaps not very closely, but it will follow faith and love. God's promises are sealed to us but not dated, therefore patiently attend His pleasure. He will give you joy in believing. Amen.

"Sus. Wesley."

Letter 22

EC. pp 192,193





"November 29th, 1739.

"Dear Charles,

"Upon the first hearing of your brother's death, I did immediately acquiesce in the will of God, without the least reluctance. Only I marvelled that Jacky did not inform me of it before he left, since he knew thereof; but he was unacquainted with the manner of God's dealing with me in extraordinary cases, which, indeed, is no wonder; for though I have so often experienced His infinite mercy and power in my support, and inward calmness of spirit when the trial would otherwise have been too strong for me, yet His ways of working are to myself incomprehensible and ineffable. Your brother was exceeding dear to me in this life, and perhaps I have erred in loving him too well. I once thought it impossible to bear his loss, but none know what they can bear till they are tried. As your good old grandfather used to say, 'That is an affliction that God makes an affliction.' Surely the manifestation of His presence and favour is more than an adequate support under any suffering whatever. If He withhold His consolations, and hide His face from us, the least suffering is intolerable. But, blessed and adored be His holy name, it hath not been so with me, though I am infinitely unworthy of the least of all His mercies. I rejoice in having a comfortable hope of my dear son's salvation. He is now at rest, and would not return to earth to gain the world. Why then should I mourn? He hath reached the haven before me, but I shall soon follow him. He must not return to me, but I shall go to him, never to part more.

"I thank you for your care of my temporal affairs. It was natural to think that I should be troubled for my dear son's death on that account, because so considerable a part of my support was cut off. But to say the truth, I have never had one anxious thought of such matters; for it came immediately into my mind that God by my child's loss had called me to a firmer dependance on Himself; that though my son was good, he was not my God; and that now our Heavenly Father seemed to have taken my cause more immediately into His own hand; and, therefore, even against hope, I believed in hope that I should never suffer more.



November 29th, 1933

Dear Mother,

"Upon the first hearing of your brother's death, I did immediately recognize in the will of God, at least the least reluctance. Only I marvelled that Jacky did not interfere as he is before me left, since he knew clearly; but he was unacquainted with the manner of God's dealing with us in extraordinary cases, which, indeed, is no wonder; for though I have so often experienced His infinite mercy and power in my sufferings, and indeed countless of others when the trial would otherwise have been too strong for me, yet His ways of working are to myself incomprehensible and invisible. Your brother was exceedingly dear to me in this life, and perhaps I have erred in loving him too well. I once thought it impossible to bear his loss, but now know that they can bear all they ever tried. As your good and great Father need to say, 'That is an affliction that God makes an affliction.' Surely the manifestation of His presence and favour is more than an adequate support when any suffering whatever. If He withhold His consolation, and hide His face from me, the least suffering is insupportable. But, blessed and praised be His holy name, it hath not been so with me, though I am infinitely unworthy of the issue of all His mercies. I rejoice in having a comfortable hope of my dear son's salvation. He is now at rest, and would not return to earth to join the world. Why then should I mourn? He hath reached the haven before me, but I shall soon follow him. He must not return to me, but I shall go to him, never to part more."

"I thank you for your care of my temporal affairs. It was natural to think that I should be troubled for my dear son's health on that account, because so early a departure a part of my support was cut off. But to say the truth, I have never had any anxious thought of such matters; for it came immediately into my mind that God by my child's loss had called me to a firmer dependence on Himself; that though my son was good, he was not my God; and that our Heavenly Father needed to have taken my share more immediately into His own hand; and therefore, ever trusting hope, I believed in hope that I should never suffer more."

Monday, Oct. 2nd, 1740.

"I cannot write much, being but weak. I have not been down-stairs above ten weeks, though better than I was lately. Pray give my kind love and blessing to my daughter and Philly. I pray God to support and provide for her.

"Susanna Wesley."

Letter 23

EC. pp 199-201



"I cannot write much, being out weak. I have not  
been downstairs above ten weeks, though better than I  
was lately. May give my kind love and blessing to  
my daughter and family. I pray God to support and pro-  
vide for her."

"Susanna Wesley."

Letter 23

Ms. A. 9. 2. 100-201

"Foundry, Oct. 2nd, 1740.

"Dear Charles,

"I do heartily join with you in giving God thanks for your recovery. He hath many wise reasons for every event of Providence, far above our apprehension, and I doubt not but His having restored you to some measure of health again will answer many ends which as yet you are ignorant of.

"I thank you for your kind letter; I call it so, because I verily believe it was dictated by a sincere desire of my spiritual and eternal good. There is too much truth in many of your accusations: nor do I intend to say one word in my own defence, but rather choose to refer all things to Him that knoweth all things. This I must tell you: you are somewhat mistaken in my case. Alas! it is far worse than you apprehend it to be! I am not one of those who have never been enlightened, or made partaker of the heavenly gift, or of the Holy Ghost, but have many years since been fully awakened, and am deeply sensible of sin, both original and actual. My case is rather like that of the Church of Ephesus; I have not been faithful to the talents committed to my trust, and have lost my first love. 'Yet, is there any hope in Israel concerning this thing?' I do not, and by the grace of God I will not, despair; for ever since my sad defection, when I was almost without hope, when I had forgotten God, yet I then found He had not forgotten me. Even then He did by His Spirit apply the merits of the great Atonement to my soul, by telling me that Christ died for me. Shall the God of truth, the Almighty Saviour, tell me that I am interested in His blood and righteousness, and shall I not believe Him? God forbid! I do, I will believe; and though I am the greatest of sinners, that does not discourage me; for all my transgressions are the sins of a finite person, but the merits of our Lord's sufferings and righteousness are infinite! If I do want anything without which I cannot be saved (of which I am not at present sensible), then I believe I shall not die before that want is supplied. You ask many questions which I care not to answer; but I refer you to our dear Lord, who will satisfy you in all things necessary for you to know. I cannot conceive why you affirm yourself to be no Christian, which is in effect to tell Christ to His face that you have nothing to thank Him for, since you are not the better for anything He hath yet done or suffered for you. Oh! what



"February, Oct. 2nd, 1944."

"Dear Charles,"

"I do heartily join with you in giving God thanks for your recovery. He hath many fine reasons for every event of Providence, far above our comprehension, and I doubt not but his loving-kindness will send you to some measure of health again will answer many ends which as yet you are ignorant of."

"I thank you for your kind letter; I call it so, because I verily believe it was dictated by a sincere desire of my spiritual and eternal good. There is too much truth in many of your reasonings; not so I intend to say one word in my own defence, but rather choose to refer all things to His most knoweth all things. This I must tell you: you are somewhat mistaken in my case. Alas! it is far worse than you apprehend it to be! I am not one of those who have never been enlightened, or made partaker of the heavenly gift, or of one's self; but have many years since been fully awakened, and as deeply sensible of sin, both outward and inward. My case is rather like that of the Daughter of Sion; I have not been faithful to the religion committed to my trust, and have lost my first love. Yet, in what my hope is based concerning this thing, I do not, and by the grace of God I will not, despair; for ever since my sad defection, when I was without hope, when I had forgotten God, yet I soon found He had not forgotten me. When then He did by His Spirit renew the motions of the grace committed to my soul, by telling me that God had died for me. Shall the God of truth, the Almighty Father, tell me that I am interested in His blood and righteousness, and shall I not believe that God forgive all? I do, I will believe; and though I am the greatest of sinners, that does not discourage me; for all my transgressions are the sins of a finite person, but the merits of our Lord's sacrifice and righteousness are infinite! If I do want anything without which I cannot be saved (of which I am not at present sensible), then I believe I shall not die before that want is supplied. You ask many questions which I can not so answer; but I refer you to our dear Lord, who will satisfy you in all things necessary for you to know. I cannot conceive any you either yourself to be no Christian, which is in effect to tell God to His face that you have nothing to thank Him for, since you are not the better for any-thing He hath done or suffered for you. Oh! what

great dishonour, what wondrous ingratitude, is this to the ever-blessed Jesus? I think myself far from being so good a Christian as you are, or as I ought to be; but God forbid that I should renounce the little Christianity I have; nay, let me rather grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Amen. I know not what other opinion people may have of human nature, but, for my part, I think that without the grace of God we are utterly incapable of thinking, speaking, or doing anything good: therefore, if in any part of our life we have been enabled to perform anything good, we should give God the glory. If we have not improved the talents given us, the fault is our own. I find this is a way of talking much used among this people, which has much offended me; and I have often wished they would talk less of themselves and more of God. I often hear loud complaints of sin, &c., but rarely, very rarely, any word of praise and thanksgiving to our dear Lord, or acknowledgment of His Infinite....."

Letter 24

EC. pp 204-206



these blessings, what wonderful language is this  
to the ever-blessed Jesus? I think myself far from  
being so good a Christian as you are, or as I ought to  
be; but God forbid that I should renounce the life  
Christianity I have; nay, let me rather grow in grace  
and in the knowledge of our Lord and Saviour Jesus  
Christ, Amen. I know not what other opinion people  
may have of human nature, but, for my part, I think  
that without the grace of God we are utterly incapable  
of thinking, speaking, or doing anything good: there-  
fore, if in any part of my life we have been enabled  
to perform anything good, we should give God the glory.  
If we have not improved the talents given us, the  
fault is our own. I find this is a way of talking much  
used among this people, which has much offended me;  
and I have often wished they would talk less of them-  
selves and more of God. I often hear loud complaints  
of sin, &c., but rarely, very rarely, any word of  
praise and thanksgiving to our dear Lord, or acknow-  
ledgment of His benefits.....

Letter 24

Ms. A. 9.2.1.2.2.2





Mr. Wiley's letter

to Mr. Galt

General Wiley

"Epworth, Jan. 13, 1709-10.

"Dear Sukey,

"Since our misfortunes have separated us from each other, and we can no longer enjoy the opportunities we once had of conversing together, I can no other way discharge the duty of a parent, or comply with my inclination of doing you all the good I can, but by writing.

"You know very well how I love you. I love your body; and do earnestly beseech Almighty God to bless it with health, and all things necessary for its comfort and support in this world. But my tenderest regard is for your immortal soul, and for its spiritual happiness; which regard I cannot better express, than by endeavouring to instil into your mind those principles of knowledge and virtue that are absolutely necessary in order to your leading a good life here, which is the only thing that can infallibly secure your happiness hereafter.

"The main thing which is now to be done is, to lay a good foundation, that you may act upon principles, and be always able to satisfy yourself, and give a reason to others of the faith that is in you: for any one who makes a profession of religion, only because it is the custom of the country in which they live, or because their parents do so, or their worldly interest is thereby secured or advanced, will never be able to stand in the day of temptation; nor shall they ever enter into the kingdom of heaven. And though, perhaps, you cannot at present fully comprehend all I shall say; yet keep this letter by you, and as you grow in years your reason and judgment will improve, and you will obtain a more clear understanding in all things.

"You have already been instructed in some of the first principles of religion: that there is one, and but one God; that in the unity of the Godhead there are three distinct persons, Father, Son, and Holy Ghost; that this God ought to be worshipped. You have learned some prayers, your creed and catechism, in which is briefly comprehended your duty to God, yourself, and your neighbour. But, Sukey, it is not learning these things by heart, nor your saying a few prayers morning and night, that will bring you to heaven; you must understand what you say, and you must practise what you







know: and since knowledge is requisite in order to practice, I shall endeavour (after as plain a manner as I can) to instruct you in some of those fundamental points which are most necessary to be known, and most easy to be understood. And I earnestly beseech the Great Father of Spirits to guide your mind into the way of truth.

"Though it has been generally acknowledged, that the being and perfections of God, and a great part of man's duty towards him, as that we should love him, and pray to him for what we want, and praise him for what we enjoy, as likewise much of our duty towards ourselves and neighbour, are discoverable by the light of nature, that is, by that understanding and reason which are natural to man; yet, considering the present state of mankind, it was absolutely necessary that we should have some revelation from God to make known to us those truths upon the knowledge of which our salvation depends, and which unassisted reason could never have discovered. For all the duties of natural religion, and all the hopes of happiness which result from the performance of them, are all concluded within the present life; nor could we have had any certainty of the future state of the being of spirits, of the immortality of the soul, or of a judgment to come.

"And though we may perceive that all men have by nature a strong bent or bias towards evil, and a great averseness from God and goodness; that our understandings, wills, and affections, &c. are extremely corrupted and depraved; yet how could we have known by what means we became so, or how sin and death entered into the world? Since we are assured that whatever is absolutely perfect, as God is, could never be the author of evil; and we are as sure that whatever is corrupt or impure must necessarily be offensive and displeasing to the most holy God, there being nothing more opposite than good and evil. Nay, further, sin is not only displeasing to God, as it is contrary to the purity of his divine nature; but it is the highest affront and indignity to his sacred majesty imaginable.

"By it his most wise and holy laws are contemned and violated, and his honour most impiously treated; and therefore he is in justice obliged to punish such contempt, and to vindicate the honour of his own laws: nor can he, without derogating from his infinite perfections, pardon such offenders, or remit the punishment they deserve, without full satisfaction made to his justice.







"Now I would fain know which way his justice could be satisfied, since it is impossible for a finite being like man to do it; or how the nature of man should be renewed, or he again be admitted into the favour of God; or how reason could suggest that our weak endeavours and petitions should be acceptable instead of perfect obedience, unless some others were substituted in our stead, that would undergo the punishment we have deserved, and thereby satisfy divine justice, and purchase pardon and favour with God, the merit of whose perfect obedience should atone for the imperfection of ours, and so obtain for us a title to those glorious rewards, to that eternal happiness, of which we must acknowledge ourselves utterly unworthy, and of which we must have despaired without such a Saviour?

"Or how should we have had any certainty of our salvation, unless God had revealed these things unto us? The soul is immortal, and must survive all time, even to eternity; and, consequently, it must have been miserable to the utmost extent of its duration, had we not had that sacred treasure of knowledge which is contained in the books of the Old and New Testament ---a treasure infinitely more valuable than the whole world, because therein we find all things necessary for our salvation. There also we find many truths, which, though we cannot say it is absolutely necessary that we should know them (since it is possible to be saved without that knowledge), yet it is highly convenient that we should; because they give us great light into those things which are necessary to be known, and solve many doubts which could not otherwise be cleared.

"Thus we collect from many passages of Scripture, that before God created the visible world, or ever he made man, he created a higher rank of intellectual beings, which we call angels or spirits; and these were those bright morning stars, mentioned in Job, which sang together; those sons of God which shouted for joy when the foundations of the earth were laid. To these he gave a law or rule of action, as he did afterwards to the rest of his creation; and they being free agents, having a principle of liberty, of choosing or refusing, and of acting accordingly, as they must have, or they could not properly be called either good or evil; for upon this principle of freedom or liberty the principle of election or choice is founded; and upon the choosing good or evil depends the being virtuous or vicious,



Now I would like to know which way the justice  
should be meted out, since it is impossible for a  
justice being like man to do it; or how the nature  
of man should be removed, or be again be subjected  
into the favour of God; or how reason could suggest  
that our work endures and justice should be  
accomplished instead of perfect obedience, unless  
some others were subjected to our work, that would  
undergo the punishment we have received, and thereby  
satisfy divine justice, and therefore man in and favour  
with God, the work of nature could be done, and  
atone for the iniquity of man, and so obtain for  
us a title to those things we desire, as that eternal  
happiness, of which we must acknowledge ourselves  
worthy, and of which we must have deserved  
without man's help.

Now how should we have had any certainty of our  
salvation, unless God had revealed those things unto  
us? The word is revealed, and man survive all this  
even to the end; but, God's will, it must have  
been revealed to the human nature of the justice  
and we not had that perfect creature of justice which  
is contained in the body of the Old and New Testaments  
-- the creature which is the justice of the world  
-- because the law is not all that is necessary  
for our salvation. This also we find many people  
which, though we cannot say it is absolutely necessary  
that we should have that justice it is possible to be  
saved without that justice, but it is highly con-  
venient that we should have it, and give us peace  
with God, and a right conscience to be known  
that we have done what we could, and otherwise be  
damned.

Now we will look at many passages of Scripture  
that before God we are all sinners, and even he  
that is created a higher rank of justice, I  
believe, shall be still made a sinner; and these  
were those which were sent, mentioned in the law,  
and in the gospel; those sent of God, which showed us the  
way to the foundation of the new covenant, and  
we have a law or rule of justice, as we all know  
to the best of our knowledge, and they being sent again  
having a principle of justice, of showing us the way  
and of making ourselves, we may say, as they  
will not be able to call either good or evil; for  
even this principle of justice is given, and the principle  
of justice is shown in the law; and then the principle  
of good or evil, showing the way to justice or violence.

since liberty is the formal essence of moral virtue; that is, it is the free choice of a rational being that makes them either good or bad; nor could any one that acts by necessity be ever capable of rewards or punishments:---the angels, I say, being free agents, must, I think, necessarily be put on some trial of their obedience; and so consequently were at first only placed in a state of probation or trial. Those who made a good use of their liberty, and chose to obey the law of their Creator, and acquiesced in the order of the divine wisdom, which had disposed them in several ranks and orders subservient to each other, were by the almighty fiat confirmed in their state of blessedness; nor are they now capable of any defection.

"But those accursed spirits that rebelled against their Maker, and aspired above the rank in which his providence had placed them, were for their presumption justly excluded the celestial paradise; and condemned to perpetual torments, which were the necessary consequences of their apostasy.

"After the fall of the angels, and perhaps to supply their defects, it pleased the eternal goodness to create Adam, who was the first general head of mankind; and in him was virtually included the whole species of human nature. He was somewhat inferior to the angels, being composed of two different natures, body and soul. The former was material, or matter made of the earth; the latter immaterial, or a spiritual substance, created after the image of God. And as man was also a rational free agent like the angels, so it was agreeable to the Eternal Wisdom to place him likewise in a state of probation; and the trial of his obedience was, not eating of the tree of knowledge of good and evil, and the penalty of his disobedience was death.

"This trial was suited to the double or mixed nature of man; the beauty, scent, and taste of the fruit was the trial of their senses or appetites; and the virtue of it being not only good for food, but also to be desired to make one wise, was the trial of their minds; and by this God made proof of our first parents, to see whether they would deny their sensual appetites, and keep the body in due subjection to the mind; or whether they would prefer





the pleasures of sense, and thereby dethrone their reason, break the covenant of their obedience, and forfeit the favour of God and eternal happiness; and whether they would humbly be content with that measure of knowledge and understanding which God thought best for them, or boldly pry into those things which he had forbidden them to search after.

"Now the devil, envying the happiness of our first parents, being grieved that any less perfect beings should possess the place he had lost, took occasion from the reasonable trial God had proposed to Adam, to attack the woman by a subtle question, 'Yea, hath God said, that ye shall not eat of every tree of the garden?' Hath he created this beauteous world, this great variety of creatures, for your use and enjoyment, and made these delicious fruits which he himself hath pronounced good, and yet forbidden you to taste them? To which she replied, 'We may eat of the fruit of the trees of the garden; but of the fruit of the tree in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.' Upon which the malicious tempter boldly presumed to give the lie to his Maker. 'Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat,' &c.

"Thus pride and sensuality ruined our first parents, and brought them and their posterity into a state of mortality. Thus sin entered into the world, and death by sin, and thus was human nature corrupted at its fountain; and as a corrupt tree cannot bring forth good fruit, so of consequence the children of guilty Adam must be corrupt and depraved. Any one who will make the least reflection on his own mind, may soon be convinced of this great truth, that not only the body is weak and infirm, subject to divers diseases, liable to many ill accidents, and even to death itself, but also the superior powers of the soul are weakened; as the apostle expresses it, 'at enmity with God.'

"The understanding, which was designed chiefly to be exercised in the knowledge and contemplation of the supreme Being, is darkened; nor can it, without the





divine assistance, discern the radiant glories of the Deity. And though it should naturally press after truth, as being its proper object; yet it seldom, and not without great difficulty, attains to the knowledge of it; but is subject to ignorance, which is the sin of the understanding, because it generally proceeds from our natural indisposition to search after truth. Error is the sin or defect of the judgment, mistaking one thing for another, not having clear and distinct apprehensions of things; for which reason it is frequently guilty of making wrong determinations. Not choosing or not inclining to good, or adhering to and preferring evil before it, is the sin of the will. A readiness in receiving vain, impure, corrupt ideas or images, and a backwardness in receiving good and useful ideas, is the sin of the imagination or fancy; and a facility in retaining evil and vain ideas, and a neglect of or a readiness to let slip those which are good, is the sin or defect of the memory.

"Loving, hating, desiring, fearing, &c. what we should not love, hate, desire, fear, &c. at all in the least degree; or when the object of such passions are lawful, to love, hate, desire, &c. more than reason requires; or else not loving, hating, desiring, &c. when we ought to love, hate, desire, &c.; in short, any error, either in defect or excess, either too much or too little, is the vice or sin of the passions or affections of the soul.

"Now, if we consider the infinite, boundless, incomprehensible perfections of the ever-blessed God, we may easily conceive that evil, that sin is the greatest contradiction imaginable to his most holy nature; and that no evil, no disease, pain, or natural uncleanness whatever, is so hateful, so loathsome to us, as the corruptions and imperfections of the soul are to him. He is infinite purity, absolutely separated from all moral imperfection. The divine intellect is all brightness, all perfect; was never, and can never be, capable of the least ignorance. He is truth; nor can he be weary or indisposed in contemplating that great attribute of his most perfect nature, but has a constant steady view of truth.

"And as he fully comprehends at once all things past, present, and to come; so all objects appear to him simple, naked, undisguised in their natures,





properties, relations, and ends, truly as they are; nor is it possible that he should be guilty of error or mistake; of making any false judgment or wrong determination.

"He is goodness, and his most holy will cannot swerve or decline from what is so. He always wills what is absolutely best; nor can he possibly be deceived or deceive any one.

"The ideas of the Divine Mind are amiable, clear, holy, just, good, useful; and he is of purer eyes than to behold iniquity. His love, desire, &c., though boundless, immense, and infinite, are yet regular, immutable, always under the direction of his unerring wisdom, his unlimited goodness, and his impartial justice.

"But who can by searching find out God? Who can find out the Almighty to perfection? What angel is worthy to speak his praise, who dwelleth in the inaccessible light which no man can approach unto? And though he is always surrounded by thousands and tens of thousands of those pure and happy spirits, yet are they represented to us as veiling their faces, as if conscious of too much imperfection and weakness to behold his glory. And if he charged his angels with folly, and the stars are not pure in his sight, how much less man, that is a worm; and the son of man, that is a worm?

"And as we are thus corrupt and impure by nature, so are we likewise the children of wrath, and in a state of damnation; for it was not only a temporal death with which God threatened our first parents if they were disobedient; but it was also a spiritual death, an eternal separation from him who is our life; the consequence of which separation is our eternal misery.

But the infinite goodness of God, who delighteth that his mercy should triumph over his justice, though he provided no remedy for the fallen angels, yet man being a more simple kind of creature, who perhaps did not sin so maliciously against so much knowledge as those apostate spirits did, he would not suffer the whole race of mankind to be ruined



proposition, and that, since it is not  
possible to find in the history of  
any of the nations of the world a  
single instance of a nation which

"It is, however, and it is not only  
a matter of feeling, but it is a  
fact of history, that the nation  
which is the subject of this book

"The name of the nation which is the  
subject of this book, and which is  
the subject of the history of the  
nation, is the name of the nation  
which is the subject of the history  
of the nation, and which is the  
subject of the history of the nation

"But you are by no means the only  
one who is the subject of the history  
of the nation, and which is the  
subject of the history of the nation  
and which is the subject of the  
history of the nation, and which  
is the subject of the history of  
the nation, and which is the  
subject of the history of the nation  
and which is the subject of the  
history of the nation, and which  
is the subject of the history of  
the nation, and which is the  
subject of the history of the nation

"And as we are the subject of the  
history of the nation, and which  
is the subject of the history of  
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"But the history of the nation, and  
which is the subject of the history  
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and destroyed by the fraud and subtlety of Satan; but he laid help upon one that is mighty, that is able and willing to save to the uttermost all such as shall come unto God through him. And this Saviour was that seed of the woman, that was promised should bruise the head of the serpent, break the power of the devil, and bring mankind again into a salvable condition. And upon a view of that satisfaction which Christ would make for the sins of the whole world was the penalty of Adam's disobedience suspended, and he admitted to a second trial; and God renewed his covenant with man, not on the former condition of perfect obedience, but on condition of faith in Christ Jesus, and a sincere though imperfect obedience of the laws of God. I will speak something of these two branches of our duty distinctly.

"By faith in Christ is to be understood an assent to whatever is recorded of him in Holy Scripture; or is said to be delivered by him, either immediately by himself, or mediately by his prophets and apostles; or whatever may, by just inferences or natural consequences, be collected from their writings. But because the greater part of mankind either want leisure or capacity to collect the several articles of faith which lie scattered up and down throughout the sacred writ, the wisdom of the church hath thought fit to sum them up in a short form of words, commonly called The Apostles' Creed, which, because it comprehends the main of what a Christian ought to believe, I shall briefly explain unto you: and though I have not time at present to bring all the arguments I could to prove the being of God, his divine attributes, and the truth of revealed religion; yet this short paraphrase may inform you what you should intend when you make the solemn confession of our most holy faith; and may withal teach you that it is not to be said after a formal customary manner, but seriously, as in the presence of the Almighty God, who observes whether the heart join with the tongue, and whether your mind do truly assent to what you profess, when you say,---

I believe in God.

I do truly and heartily assent to the being of a God, one supreme independent Power, who is a Spirit infinitely wise, holy, good, just, true, unchangeable.





"I do believe that this God is a necessary self-existent Being; necessary, in that he could not but be, because he derives his existence from no other than himself; but he always is

the Father.

And having all life, all being in himself, all creatures must derive their existence from him; whence he is properly styled the Father of all things, more especially of all spiritual natures, angels and souls of men: and since he is the great Parent of the universe, it naturally follows that he is

Almighty.

And this glorious attribute of his omnipotence is conspicuous in that he hath a right of making anything which he willeth, after that manner which best pleaseth him, according to the absolute freedom of his own will; and a right of possessing all things so made by him as he pleaseth: nor can his almighty infinite power admit of any weakness, dependance, or limitation; but it extendeth to all things---is boundless, incomprehensible, and eternal. And though we cannot comprehend, or have any adequate conceptions of what so far surpasseth the reach of human understanding, yet it is plainly demonstrable that he is omnipotent, from his being the

maker of heaven and earth.

Of all things visible: nor could any thing less than almighty power produce the smallest, most inconsiderable thing out of nothing. Not the least spire of grass, or most despicable insect, but bears the divine signature, and carries in its existence a clear demonstration of the Deity. For could we admit of such a wild supposition as that any thing could make itself, it must necessarily follow that a thing had being before it had a being, that it could act before it was, which is a palpable contradiction; from whence, among other reasons, we conclude that this beautiful world, that celestial arch over our heads, and all those glorious heavenly bodies, sun, moon, and stars, &c.; in fine, the whole system of the universe, were in the beginning made or created out of nothing, by the eternal power, wisdom, and goodness of the ever-blessed God, according to





the counsel of his own will; or, as St. Paul better expresses it, Col. i. 16: "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him."

and in Jesus.

Jesus signifies a Saviour; and by that name he was called by the angel Gabriel before his birth, to show us that he came into the world to save us from our sins and the punishment they justly deserve, and to repair the damage human nature had sustained by the fall of Adam; that as in Adam all died, so in Christ all should be made alive: and so he became the second general Head of all mankind. And as he was promised to our parents in paradise, so was his coming signified by the various types and sacrifices under the law, and foretold by the prophets, long before he appeared in the world.

"And this Saviour---this Jesus---was the promised Messiah, who was so long the hope and expectation of the Jews, the

Christ,

which in the original signifies Anointed. Now among the Jews it was a custom to anoint three sorts of persons, prophets, priests, and kings; which anointing did not only show their designation to those offices, but was also usually attended with a special influence or inspiration of the Holy Spirit, to prepare and qualify them for such offices. Our blessed Lord, who was by his Almighty Father sanctified, and sent into the world, was also anointed, not with material oil, but by the descent of the Holy Ghost upon him, to signify to us that he was our Prophet, Priest, and King; and that he should first, as our prophet, fully and clearly reveal the will of God for our salvation, which accordingly he did. And though the Jews had long before received the law by Moses, yet a great part of that law was purely typical and ceremonial, and all of it that was so was necessarily vacated by the coming of our Saviour; and that part which was moral, and consequently of perpetual obligation, they had so corrupted by their



The Journal of the New York State Bar Association, Vol. 11, No. 1, 1918, p. 10, contains a list of the members of the Association for the year 1917-1918. The list is arranged in alphabetical order of the surnames of the members. The names of the members are as follows:

#### ALBANY

ALBANY. The Albany Bar Association was organized in 1892. It is one of the oldest and most prominent of the bar associations in the State. The Association is composed of lawyers who are admitted to the practice of law in the State of New York. The Association is organized for the purpose of promoting the interests of the bar and the public. The Association is organized into sections, each of which is devoted to a particular branch of the law. The sections are: Civil Law, Criminal Law, Admiralty and Maritime Law, International Law, and Jurisprudence. The Association also has a number of committees and sub-committees, each of which is charged with a particular duty. The Association is a non-profit organization and its funds are derived from the contributions of its members. The Association is a member of the American Bar Association and the New York State Bar Association.

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misrepresentations and various traditions, that it was not pure and undefiled, as God delivered it on Mount Sinai, which occasioned the words of our Lord: 'Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil.' To accomplish the predictions of the prophets concerning himself, and to rescue the moral law from those false glosses they had put on it. Though the rest of the world were not altogether without some precepts of morality, yet they lay scattered up and down in the writings of a few wiser and better than the rest: but morality was never collected into a complete system till the coming of our Saviour; nor was life and immortality brought fully to light till the preaching of the gospel.

"He was also our priest, in that he offered up himself a sacrifice to divine justice in our stead; and by the perfect satisfaction he made, he did atone the displeasure of God, and purchase eternal life for us, which was forfeited by the first man's disobedience.

"And as he is our prophet and priest, so likewise he is our king, and hath an undoubted right to govern those he hath redeemed by his blood; and as such he will conquer for us all our spiritual enemies, sin, and death, and all the powers of the kingdom of darkness; and when he hath perfectly subdued them, he will actually confer upon us eternal happiness. This satisfaction and purchase that Christ hath made for us is a clear proof of his Divinity, since no mere man is capable of meriting anything good from God; and therefore we are obliged to consider him in a state of equality with the Father, being

his only Son.

"Though we are all children of the Almighty Father, yet hath he one only Son, by an eternal and incomprehensible generation, which only Son is Jesus the Saviour; being equal to the Father as touching his Godhead; but inferior to the Father as touching his manhood. God of God, Light of Light, Very God of Very God; begotten, not made. And this only Son of God we acknowledge to be

our Lord;

In that he is co-equal and co-essential with the Father, and by him were all things made. Therefore,





since we are his creatures, we must, with the apostle St. Thomas, confess him to be our Lord and our God. But besides this right to our allegiance, which he hath by creation, he hath redeemed us from death and hell, and he hath purchased us with his own blood: so that upon a double account we justly call him Lord, namely, that of creation and purchase. And as the infinite condescension of the eternal Son of God in assuming our nature was mysterious and incomprehensible, surpassing the wisest of men or angels to conceive how such a thing might be; so it was requisite and agreeable to the majesty of God, that the conception of his sacred person should be after a manner altogether differing from ordinary generations; accordingly it was he

which was conceived by the Holy Ghost;

Whose miraculous conception was foretold by the angel, when his blessed mother questioned how she who was a virgin could conceive. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God." And as all the sacrifices which represented our Saviour under the law, were to be without spot or blemish; so likewise Christ, the great Christian sacrifice, was infinitely pure and holy, not only in his divine, but also in his human nature: he was perfectly immaculate, having none but God for his Father, being

born of the virgin Mary,

Whose spotless purity no age of the Catholic Church hath presumed to question. That the promised Messiah should be born of a virgin is plain from Jer. xxxi. 22, 'The Lord hath created a new thing upon the earth; a woman shall compass a man.' And from Isai. vii. 14, 'Behold, a Virgin shall conceive and bear a son, and shall call his name Emmanuel.' And this seed of the woman must necessarily have assumed our nature, or he could never have been our Jesus, the Saviour of the world; for the divine nature of the Son of God is infinitely happy, utterly incapable of any grief, pain, or sense of misery. Nor could its union with humanity any way defile or pollute it, or derogate the least from its infinite perfection: so it was only as man that he

suffered

those infirmities and calamities incident to human





nature. What transactions passed between the Almighty Father and his Eternal Son concerning the redemption of the world, we know not; but we are sure that by an express agreement between them he was from eternity decreed to suffer for mankind. And in several places of the Old Testament it was written of the Son of Man, that he must suffer many things. And the Spirit of Christ that was in the prophets testified beforehand the sufferings of Christ; particularly in Isai, liii. we have a sad but clear description of the sufferings of the Messiah. Indeed, his whole life was one continual scene of misery. No sooner was he born, than he was persecuted by Herod, and forced to flee into Egypt, in the arms of a weak virgin, under the protection of a foster-father. And when he returned into his own country, he for thirty years lived in a low condition, probably employed in the mean trade of a carpenter, which made him in the eyes of the world despicable, of no reputation. And when after so long an obscurity he appeared unto men, he entered upon his ministry with the severity of forty days' abstinence.

"Behold the Eternal Lord of Nature transported into a wild and desolate wilderness, exposed to the inclemency of the air, and tempted by the apostate spirits!

"The Almighty Being, who justly claims a right to the whole creation, was himself hungry and athirst; often wearied with painful travelling from place to place. And though he went about doing good; and never sent any one away from him who wanted relief, without healing their diseases, and casting out those evil spirits which afflicted them; yet was he despised and rejected of men! The possessor of heaven and earth, the sovereign Disposer of all things, from whose bounty all creatures receive what they enjoy of the necessary accommodations of life, was reduced to such a mean estate, that the foxes had holes, and the birds of the air had nests, yet the Son of man had not where to lay his head! All his life he was a man of sorrows, and acquainted with grief; yet his greatest sufferings were

under Pontius Pilate,

Who was at that time the Roman governor of Judea, under Tiberius, the emperor of Rome. His office was that of a procurator, whose business it was, not only to take an account of the tribute due to the emperor, and to order and dispose of the same to his advantage; but, by







means of the seditious and rebellious temper of the Jews, they were farther trusted with some of the supreme power amongst them; a power of life and death, which was a signal instance of divine providence, and a clear proof of the predictions of the prophets, which had long before foretold that the Messiah should suffer after a manner that was not prescribed by the law of Moses: and this circumstance of time is mentioned to confirm the truth of our Saviour's history.

"And now behold a mysterious scene of wonders indeed! The immaculate Lamb of God, who came to save the world from misery, under the greatest, most amazing apprehensions of his approaching passion! 'He began to be sorrowful,' saith St. Matthew; 'To be sore amazed, and very heavy,' saith St. Mark. His soul was pressed with fear, horror, and dejection of mind; tormented with anxiety, and disquietude of spirit, which he expressed to his disciples in these sad words, 'My soul is exceeding sorrowful, even unto death!' See him retire to a solitary garden at a still melancholy hour of the night. Behold him prostrate on the ground, conflicting with the wrath of his Almighty Father. He perfectly knew what God is, the severe purity of the Deity and was absolutely conformed to his will.

"He knew the evil of sin, in its nature and consequences; the perfect justice, wisdom, and goodness of the divine laws. He understood the inexpressible misery man had brought upon himself by the violation of them, and how intolerable it would be for man to sustain the vengeance of an angry God; and perhaps he was moved with extreme concern and pity, when he foresaw that, notwithstanding all he had already done and was then about to suffer for his salvation, there would be so many that would obstinately perish! He had a full prospect of all he had yet to undergo; that the conflict was not yet over, but that the dregs of that bitter cup still remained; that he must be forsaken of his Father in the midst of his torments, which made him thrice so earnestly repeat his petition, that if it were possible that cup might pass from him. But the full complement of his sufferings we may suppose to be, ---he did at that time actually sustain the whole weight of that grief and sorrow which was due to the justice of God for the sins of the whole world. And this, we may believe, caused that inconceivable agony, when his sweat was as great drops of blood falling to the ground.

"And though his torments were so inexpressibly great, yet the Son of Man must suffer many things. He







must be betrayed by one disciple, denied by another, and forsaken by all. And as he had suffered in his soul, by the most intense grief and anguish, so he had to suffer in his body the greatest bitterness of corporeal pains, which the malice and rage of his enemies could inflict upon it. And now the Sovereign Lord and Judge of all men is haled before the tribunal of his sinful creatures; the pure and unspotted Son of God, who could do no wrong, neither could guile be found in his mouth, accused by his presumptuous slaves of no less a crime than blasphemy. And though the witnesses could by no means agree together, and he was so often declared innocent by Pilate, an infidel judge, yet still the rude and barbarous rabble, being instigated by the envy and malice of the chief priests and elders, persist in demanding that he should be condemned.

"And when, in compliance with their usual custom of having a malefactor released at their feast, Pilate, in order to save him, proposed his release instead of Barabbas, who was a seditious murderer, yet they persisted in their fury, and preferred the murderer before the Prince of life and glory; nor would they be satisfied till he

was crucified;

To which ignominious death the Romans commonly condemned their greatest malefactors; and it was accounted so vile and so shameful among them, that it was deemed a very high crime to put any freeman to death after such a dishonourable manner; and as the shame was great, so it was usually accompanied with many previous pains. They were first cruelly scourged, and then compelled to bear their cross on their bleeding wounds to the place of crucifixion; all which the meek and patient Jesus underwent cheerfully for his love towards mankind. 'The ploughers ploughed on his back, and made long their furrows.' But there were other painful circumstances which attended and increased the sufferings of our Saviour. They had not only accused him of blasphemy, but of treason and sedition: 'We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that he himself was Christ, a King;' which, as it moved Pilate to condemn him, so it moved the rude soldiers to insult him by their mock ensigns of royalty. 'They arrayed him in a purple robe, and put a reed in his hand, and they bowed the knee before him, saying, Hail, King of the Jews!' And that crown







of thorns, which they platted and put on his head, not only expressed the scorn of his tormentors, but did, by the piercing of his sacred temples, cause exquisite pain. That blessed face, which angels rejoice to behold, they buffeted and spat upon; nor was any circumstance of cruelty which their witty malice could suggest to torment him omitted by those inhuman rebels, till, wearied with their own barbarity, and impatient of his living any longer, they put his own clothes on him again, and led him away to crucifixion.

"And now let us, by faith, attend our Lord to his last scene of misery. Let us ascend with him to the top of Mount Calvary, and see with what cruel pleasure they nail his hands and feet to the infamous wood; which having done, they raise him from the earth, the whole weight of his body being sustained by those four wounds.

"But though the corporeal pains occasioned by the thorns, the scourging, by the piercing those nervous and most sensible parts of his most sacred body, were wrought up to an inexpressible degree of torture; yet were they infinitely surpassed by the anguish of his soul when there was (but after what manner we cannot conceive, but it is certain that there was) a sensible withdrawing of the comfortable presence of the Deity, which caused that loud and impassioned exclamation, "My God, my God, why hast thou forsaken me!" and now it is finished: the measure of his sufferings is completed; and he, who could not die but by his own voluntary act of resigning life, gave up his pure and spotless soul into the hands of his Almighty Father. And though stupid man could look insensibly on the mysterious passion of his blessed Redeemer, yet nature could not so behold her dying Lord, but by strong commotions expressed her sympathy.

"The sun, as if ashamed and astonished at the barbarous inhumanity and ingratitude of man, withdrew his influence; nor would he display the brightness of his beams when the great Son of God lay under the eclipse of death. The foundations of the solid earth were shaken, the rocks rent, and the graves were opened; and the veil of the temple was rent in twain from the top to the bottom; signifying that all, both Jews and Gentiles, have free admission into the holy of holies, into the haven of presence, through the blood of Jesus; which extorted a confession of his divinity even from his enemies; for when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, 'Truly, this was the Son of God.'







"Now, though crucifixion does not involve necessarily in it certain death, but that if a person be taken from the cross he may live; yet, since it is evident that the Messiah was to die, and that for that cause he was born and came into the world, that he might, by the grace of God, suffer death for every man, so we are bound to believe that he was truly

dead;

That there was an actual, real separation of his soul and body. And for a confirmation of this article it is added,---

and buried;

And as his death was foretold, so likewise his burial was typified by the prophet Jonah; for as he was three days and three nights in the belly of the whale, so was the Son of Man three days and three nights in the heart of the earth. And though by the Roman law those who were crucified were not allowed the favour of a grave, but were to remain on the cross, exposed to the fowls of the air and the beasts of the field; yet it was in the power of the magistrate to permit a burial; and the providence of God had so ordered it, that those very persons who had caused him to be crucified, should petition for his being taken down from the cross; for the law of Moses required, that 'if a man have committed a sin worthy of death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that night.' And therefore they begged of Pilate that the body should be taken down from the cross; and this was the first step towards our Saviour's burial. 'And when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly to Pilate, and craved the body of Jesus. And he gave the body unto Joseph; and he brought fine linen, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, wherein never man before was laid; and rolled a stone to the door of the sepulchre, and departed.'

He descended into hell.

"That our blessed Lord did actually descend into hell, seems very plain from St. Peter's exposition of that text in the Psalms, 'Thou shalt not leave my soul in hell, neither shalt thou suffer thy Holy One to see corruption;' when, having mentioned this passage, he thus



"Now, though, attention does not involve neces-  
sarily in it. I am not saying that it is a person's  
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#### And:

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#### And further:

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the earth. And when by the Roman law those who were  
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the cross; and this was the first and second time  
that the body was taken down from the cross, because  
it was the preparation, even in the day before the  
sabbath, toward the sabbath, as was our Lord's custom,  
which also waited for the sabbath of God, even and was  
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he gave the body unto Joseph; and he brought him home,  
and wrapped him in the linen, and laid him in a sepulchre,  
which was new one of a rock, wherein never man before  
was laid; and rolled a stone to the door of the sepulchre,  
and departed.

#### The Resurrection of the Body:

"That our blessed Lord did actually become alive again,  
some very plain texts in Peter's epistle, 1 Peter 1:3  
text in the Gospel, 'Then shall we have my son in  
himself, neither shall there be any more death in him  
forever; then, having mentioned this passage, he thus



explains it:---'He (that is, David), seeing this before (namely the incarnation of the Son of God), spake of his resurrection; that his soul was not left in hell, neither did his flesh see corruption:' which is a clear proof that his soul did really descend into hell, after it was separated from his body. But though he underwent the condition of a sinner in this world, and suffered and died as a sinner; yet being perfectly holy, and having, by virtue of the union of the Deity to his human nature, fully satisfied the strictest demands of divine justice, we are not to suppose that he either did or could suffer the torments of the damned; therefore, we may reasonably conclude that his descent into hell was not to suffer, but to triumph over principalities and powers; over the rulers of the kingdom of darkness, in their own sad regions of horror and despair: and for this reason, and in this sense, are we to understand his descent into hell. And as his soul was not left in hell, neither did his flesh see corruption; but having by his own almighty power loosed the pain of death, because it was impossible that he should be holden of it,---

the third day he rose again from the dead.

Friday, on which he suffered, and the first day of the week, on which he rose, being included in the number of three days. And this first day of the week the apostles and primitive Christians have ever since observed as the Sabbath.

"That as the Jews, who will not believe in any greater deliverance than that out of Egypt, still keep the seventh day, and the Turks Friday, in memory of Mohammed's flight from Mecca, whom they esteem a greater prophet than Christ or Moses; so all Christians are distinguished from all the rest of the world by their observance of the first day, in commemoration of our Saviour's rising from the dead, and his finishing the great work of man's redemption on that day.

"Thus we believe, that as Christ died for our sins, was buried, and rose again the third day according to the Scriptures; so---

He ascended into heaven.

"He had for forty days after his resurrection remained upon earth, during which time he appeared frequently to his disciples, ate and drank with them, showed



...the first day of the week, on which he suffered, and the first day of the week, on which he rose, being included in the number of three days. And this first day of the week, the apostles and primitive Christians have ever since observed as the Sabbath.

"That we the Jews, who will not believe in any greater deliverance from bondage of Egypt, will keep the seventh day, and the sabbath day, in memory of Moses' flight from Egypt, when they entered the promised land, which is the first of the world by the observation of the first day, in commemoration of our saviour's rising from the dead, and his rising to the great world of men's redemption on that day."

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He ascended into heaven.

"He had for forty days after his resurrection remained upon earth, during which time he appeared specially to his disciples, and drank with them, showed



them his hands and his feet, which visibly retained the marks of his crucifixion, to convince them that it was the same body which was nailed to the cross; that it was the same Jesus which suffered for our offences that was raised for our justification; and that by his so doing we might have a sure and certain hope of our own resurrection from the dead. And when he had spoken to his disciples and blessed them, he parted from them and ascended into the highest heaven, where he still remains,

and sitteth on the right hand of God, the Father almighty.

"God is a Spirit; nor hath he any body, so cannot properly be said to have any parts, such as eyes, ears, hands, &c., as we see bodies have; therefore we may suppose that the right hand of God signifies his exceeding great and infinite power and glory.

"And Christ is said to sit down on the right hand of God in regard of that absolute power and dominion which he hath obtained in heaven, according as he told the Jews,---'Hereafter ye shall see the Son of Man sitting on the right hand of power.' After all the labour and sorrow, the shame, and contempt, and torments he suffered in this world, he resteth above in a permanent state of endless glory and unspeakable felicity;---and

from thence he shall come to judge the quick and the dead.

"All that shall be found alive at his coming, as well as those that have died since Adam, shall appear before the judgment-seat of Christ, to be by him judged according to what they have done on earth; to be by him determined and sentenced, and finally disposed to their eternal condition. Those that have done well he shall receive into everlasting habitations, to remain for ever with him in eternal blessedness; and those that have done evil he shall condemn to the kingdom of darkness, there to remain in insupportable misery for ever, with the devil and his angels.

"And as we must thus profess to believe in God the Father, and in Jesus Christ his only Son, so we must every one truly and heartily say,---

I believe in the Holy Ghost;---

"That he is a Person, of a real and true subsistence, neither created nor begotten, but proceeding from the Father and the Son; true and eternal God, who is essentially



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holy himself, and the author of all holiness in us, by sanctifying our natures, illuminating our minds, rectifying our wills and affections; who co-operateth with the word and sacraments, and whatever else is a mean of conveying grace into the soul. He it was that spoke by the prophets and apostles, and it is he who leadeth us into all truth. He helpeth our infirmities, assures us of our adoption, and will be with

the holy catholic church

to the end of the world. The catholic Church is composed of all congregations of men whatever, who hold the faith of Jesus Christ, and are obedient to his laws, wherein the pure word of God is preached, and the sacraments duly delivered by such ministers as are regularly consecrated and set apart for such ordinances, according to Christ's institution. And as this church is called holy in respect of its author, Jesus,-----end, glory of God, and salvation of souls, institution of the ministry, administration of the sacraments, preaching of the pure word of God; and of the members of this church, who are renewed and sanctified by the Holy Spirit, and united to Christ, the supreme head and governor of the church.

"It is styled catholic, because it is not, like that of the Jews, confined to one place and people, but is disseminated through all nations, extendeth throughout all ages, even to the end of the world. And as there is but one head; so the members, though many, are one body, united together by the same spirit, principally by the three great Christian virtues, faith, hope, and charity. For as we hold the same principles of faith, do all assent to the same truths once delivered to the saints; so have we the same hopes and expectations of eternal life which are promised to all. And as our Lord gave the same mark of distinction to all his disciples,---'By this shall all men know that ye are my disciples, if ye love one another;' so this universal love which is diffused throughout the whole body of Christ is the union of charity; and the same ministry, and the same orders in the church, make the unity of discipline. But since Christ hath appointed only one way to heaven; so we are not to expect salvation out of the church which is called catholic, in opposition to heretics and schismatics. And if an angel from heaven should preach any other doctrine than Christ and his apostles have taught, or appoint any other sacraments than Christ hath already instituted, let him be accursed.

"And as the mystical union between Christ and the church, and the spiritual conjunction of the members with the head, is the fountain of that union and communion which the saints have with each other, as being all under



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the influence of the same head; so death, which only separates bodies for a time, cannot dissolve the union of minds; and therefore it is not only in relation to the saints on earth, but including also those in heaven, we profess to hold

the communion of saints.

Accordingly we believe that all saints, as well those on earth, as those in heaven, have communion with God the Father, Son, and Holy Ghost; with the blessed angels, who not only join in devotion with the church triumphant above, but are likewise sent forth to minister to those who are the heirs of salvation while they remain in this world. And perhaps we do not consider as we ought to do, how much good we receive by the ministration of the holy angels; nor are we sufficiently grateful to those guardian spirits that so often put by ill accidents, watch over us when we sleep, defending us from the assaults of evil men and evil angels. And if they are so mindful of our preservation in this world, we may suppose them much more concerned for our eternal happiness: 'There is joy among the angels in heaven over one sinner that repenteth.' They are present in our public assemblies, where we in a more especial manner hold communion with them; and it is there we join with all the company of the heavenly host in praising and admiring the supreme Being whom we jointly adore. What knowledge the saints in heaven have of things or persons in this world, we cannot determine; nor after what manner we hold communion with them, it is not at present easy to conceive.

"That we are all members of the same mystical body, Christ, we are very sure; and do all partake of the same vital influence from the same head, and so we are united together; and though we are not actually possessed of the same happiness which they enjoy, yet we have the same Holy Spirit given unto us as an earnest of our eternal felicity with them hereafter. And though their faith is consummated by vision, and their hope by present possession, yet the bond of Christian charity still remains; and as we have great joy and complacency in their felicity, so no doubt they desire and pray for us.

"With the saints on earth we hold communion by the word and sacraments, by praying with and for each other; and in all acts of public or private worship we act upon the same principles and the same motives, having the same promises and hopes of

the forgiveness of sins.

Through Jesus Christ, the mediator of the New Covenant,



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### The fellowship of saints.

Through Jesus Christ, the mediator of the New Testament,



who gave his life a sacrifice by way of compensation and satisfaction to divine justice, by which God became reconciled to man, and cancelled the obligation which every sinner lay under to suffer eternal punishment; and he hath appointed in his church baptism for the first remission, and repentance for the constant forgiveness of all following trespasses. And now have we confidence towards God, that not only our souls shall be freed from the guilt and punishment of sin by faith in Jesus; but also our bodies may rest in hopes of

the resurrection of the body;

That the same Almighty power which raised again our blessed Lord, after he had lain three days in the grave, shall again quicken our mortal bodies; shall re-produce the same individual body that slept in the dust, and vitally unite it to the same soul which informed it while on earth. The hour is coming in which all that are in the grave shall hear his voice, and come forth; 'they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation,' John v.28,29. 'And the sea gave up the dead that were in it, and death and hell (that is, the grave) delivered up the dead that were in them,' Rev. xx. 13. There shall be a general rendezvous of every particular atom which composed the several bodies of men that ever lived in the world; and each shall be restored to its proper owner, so as to make the same numerical body, the same flesh and blood, &c., which was dissolved at death. And though the bodies of saints shall be glorified heavenly bodies, yet they shall be of the same consistence and figure, but only altered and changed in some properties. And though at the first view it may seem hard to conceive how those bodies which have suffered so many various transmutations,--- have either been buried in the earth, devoured by beasts, consumed by fire, or swallowed up in the sea; have been dissolved into the smallest atoms, and those atoms perhaps scattered throughout the world; have fructified the earth, fed the fishes, and by that means become the food of animals and other men, and a part of their nourishment, till at last the same particles of matter belong to several bodies: --- how, I say, the same numerical atoms should at last rally and meet again, and be restored to the first owner, make up again the same first body, which so long since was consumed, may seem difficult, if not altogether impossible, to determine.

"But since God hath declared that he will raise the



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damnation: John 5:28, 29. And thus was given up the  
dead that were in it, and Jesus and Paul (John 11: 25,  
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and be restored to the first owner, made up again into  
some flesh body, which so long since was dissolved, may  
seem difficult, it has altogether impossible, to  
be believed.

"But since God hath declared that he will raise the



dead, we have no manner of reason to question whether he can do it, since omnipotence knows no difficulty; and that almighty power which first made us of nothing, out of no pre-existing matter, can easily distinguish, and perceive, and unmix from other bodies our scattered atoms, and can re-collect and unite them again, how far soever they may be dispersed asunder. He can observe the various changes they undergo in their passages through other bodies, and can so order it that they shall never become any part of their nourishment; or if they should be adopted into other men, he can cause them to yield them up again before they die, that they may be restored to their right owners; and having collected these-----particles, he can readily dispose them into the same order; rebuild the same beauteous fabric, consisting of the same flesh and bones, nerves, veins, blood, &c., and all the several parts it had before its dissolution; and by reuniting it to the same soul, make the same living man.

"But though the body shall be in substance the same after its resurrection as it was before its death; yet it shall greatly differ in its qualities. 'It was sown in corruption, it shall be raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. They shall not retain the same principles of corruption and mortality which they had before; they shall never die. The bodies of the damned shall eternally remain in the most inconceivable torments; while those of the blessed shall meet the Lord in the air when he comes to judgment, and afterwards ascend with him into heaven, there to enjoy

the life everlasting.

By everlasting life is not only meant that we shall die no more; for in this sense the damned shall have everlasting life as well as the saints: they shall always have a being, though in intolerable torments; which is infinitely worse than none at all.

"But we are to understand by the life everlasting a full and perfect enjoyment of solid inexpressible joy and felicity. 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for those that love him.'

"The soul shall be perfectly sanctified, nor shall it be possible to sin any more. All its faculties shall be purified and exalted: the understanding shall be



that we have no manner of reason to question whether  
he can do it. Since existence means an activity;  
and that activity power which first enters as an  
out of no pre-existing power, and easily distinguished  
and perceptive, and unlike from other bodies and  
stones, and can re-collect and unite them again, and  
convey them may be distinguished. The one power  
the various changes they undergo in their passage  
through other bodies, and can be ordered to that body  
shall never become any part of their composition; or  
it may be made as a whole into other things, but it  
them to yield them up again before they die, that they  
may be restored to their right nature, and having col-  
lected these-----particles, he can readily dispose  
them into the same order; for all the same particles  
of the same nature; for all the same flesh and bones, nerves,  
veins, blood, etc., and all the several parts it had  
before its dissolution; and by reuniting it to the  
same soul, make the same living man.

"But though the body shall be in another place  
some other life reuniting it as it was before its disso-  
lution, it shall greatly differ in its qualities. It was  
born in corruption, it shall be raised in incorruption;  
it is sown in dishonour, it is raised in glory; it is  
sown in weakness, it is raised in power; it is sown a  
natural body, it is raised a spiritual body. They shall  
not retain the same principles of corruption and mortality  
which they had before; they shall never die. The bodies  
of the departed shall eternally remain in the most beau-  
tiful and immortal state; while those of the wicked shall meet  
the fate in the air when he comes to judgment, and then  
will be again raised, there to enjoy

### The life everlasting

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no more; for in this sense the damned shall have ever-  
lasting life as well as the saints; they shall always  
have a being, though in everlasting torment; which is  
initially worse than none at all.

"But we are to understand by the life everlasting  
a full and perfect enjoyment of such immortality, by  
and felicity. 'We shall not wear, nor our hands, neither  
hand is entered into the heart of man to oppress, and  
God shall prepare for those that love him.'

"The soul shall be perfectly satisfied, and shall  
be capable of all joy. All its faculties shall  
be purified and exalted: the understanding shall be



filled with the beatific vision of the adorable Trinity; shall be illuminated, enlarged, and eternally employed and satisfied in the contemplation of the sublimest truths. Here we see as in a glass,---have dark and imperfect perceptions of God; but there we shall behold him as he is, shall know as we are known. Not that we shall fully comprehend the divine nature, as he doth ours; that is impossible, for he is infinite and incomprehensible, and we, though in heaven, shall be finite still; but our apprehension of his being and perfections shall be clear, just, and true. We shall see him as he is; shall never be troubled with misapprehensions or false conceptions of him more. Those dark and mysterious methods of providence which here puzzle and confound the wisest heads to reconcile them with his justice and goodness, shall be there unriddled in a moment; and we shall clearly perceive that all the evils which befall good men in this life were the corrections of a merciful Father; that the furnace of affliction, which now seems so hot and terrible to nature, had nothing more than a lambent flame, which was not designed to consume us, but only to purge away our dross, to purify and prepare the mind for its abode among those blessed ones that pass through the same trials before us into the celestial paradise. And we shall forever adore and praise that infinite power and goodness which safely conducted the soul through the rough waves of this tempestuous ocean to the calm haven of peace and everlasting tranquillity. Nor shall we have the same sentiments there which we had here; but shall clearly discern that our afflictions here were our choicest mercies. Our wills shall no longer be averse from God's, but shall be for ever lost in that of our blessed Creator's. No conflicts with unruly passions, no pain or misery, shall ever find admittance into that heavenly kingdom.

"God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. Then we shall hunger no more, neither thirst any more; neither shall the sun light upon us, nor any heat; for the Lamb, who is in the midst of the throne, shall feed us, and shall lead us unto living fountains of water. Far be from us to think that the grace of God can be purchased with anything less precious than the blood of Jesus; but if it could, who that has the lowest degree of faith would not part with all things in this world to obtain that love for our dear Redeemer, which we so long for, and sigh after? Here we cannot watch one hour with Jesus, without wear-



filled with the best of the world's riches;  
shall be illuminated, ennobled, and eternally engaged  
and exalted in the contemplation of the sublime  
truths. Here we see as in a glass, -- have dark and  
perfect perspectives of God; but know we shall be  
this as we are, shall grow as we know. Not that we  
shall fully comprehend the living nature, as we know  
now; that is impossible. For he is infinite and im-  
measurable, and we, though in heaven, shall be finite  
and our apprehension of his being and operations  
shall be clear, just, and true. We shall see him as he  
is; shall never be drawn into any error or illusion  
like conceptions of his nature. These dark and mysterious  
mysteries of Providence which puzzle and confound the  
earthly mind to become clear with his truths and good-  
ness. Shall be more enlarged in a moment; and we shall  
clearly perceive that all the evil which seems good  
now in this life were the corruption of a mortal  
flesh; that the triumph of evil, which now seems  
so bad and terrible to nature, has nothing more than a  
faint light, which was not designed to condemn us, but  
only to show why we must, to finally and gloriously  
kind for its sake, those blessed ones that pass  
through the same trials before us into the celestial  
glories. And we shall forever adore and praise that  
infinite power and goodness which wisely conducted and  
led through the rough ways of this tempestuous ocean  
to the haven of peace and everlasting felicity.  
For shall we have the same temptations which we  
had now; but shall clearly discern that our afflictions  
have been our eternal welfare. Our will shall no  
longer be swayed from God's, but shall be as ever joined  
in that of our blessed Creator's. No conflict with  
unhappy passions, no pain or sorrow, shall ever visit  
the souls that heavenly kingdom.

"God shall also say all things from now on; and  
there shall be no more death, neither sorrow, nor crying;  
neither shall there be any more pain: for the former  
things are passed away. Then we shall know no more  
neither thirst any more; neither shall the sun burn  
upon us, nor any heat: for the Lamb, who is in the midst  
of the throne, shall feed us, and shall lead us unto  
living fountains of water. And he shall wipe away  
the tears of God can be compared with anything less  
precious than the blood of Jesus; but it is said, and  
that the former things of this world shall not pass away  
all things in this world to come shall have for our  
best inheritance, which we are long for, and which we  
have we cannot reach the hour of death, without weari-



ness, failure of spirits, dejection of mind, worldly regards, which damp our devotions, and pollute the purity of our sacrifices.

"What Christian here does not often feel and bewail the weight of corrupt nature, the many infirmities which molest us in our way to glory? And how difficult is it to practise as we ought that great duty of self-denial; to take up our cross, and follow the Captain of our salvation without ever repining or murmuring! If shame or confusion could enter those blessed mansions, how would our souls be ashamed and confounded at the review of our imperfect services, when we see them crowned with such an unproportionable reward! How shall we blush to behold that exceeding and eternal weight of glory, that is conferred upon us for that little, or rather nothing, which we have done or suffered for our Lord! That God who gave us being, that preserved us, that fed and clothed us in our passage through the world; and, what is infinitely more, that gave his only Son to die for us; and has by his grace purified and conducted us safe to his glory.

"Oh, blessed grace! mysterious love! how shall we then adore and praise what we cannot here apprehend aright! How will love and joy work in the soul! But I cannot express it, I cannot conceive it.

"I have purposely omitted many arguments for the being of God, the divine authority of Scripture, the truth of revealed religion, or future judgment. The last article I have left very imperfect, because I intend to write on all these subjects for the use of my children when I have more leisure. I shall only add a few words to prepare your mind for the second part of my Discourse---Obedience to the laws of God, which I shall quickly send you.

"As the defilement of our natures is the source and original of all our actual iniquities and transgressions of the laws of God; so the first regular step we can take towards amendment is to be deeply sensible of, grieved, and humbled for our original sin. And though (I believe) the damning guilt of that sin is washed away by baptism, by those who die before they are capable of known and actual transgressions; yet experience shows us that the power of it does still survive in such as attain to riper years; and this is what the apostle complains of in Romans vii.

"This is the carnal nature; that law in our members which wars against the law of the mind, and



great, failure of spirit, rejection of mind, worldly  
regards, which hang our heads down, and bring the  
curse of our necessities.

"What Christian here does not often feel and  
bemoan the weight of corrupt nature, the many in-  
firmities which molest us in our way to glory? And how  
difficult is it to proceed as we ought! Great  
duty of self-denial; to deny us our cross, and follow  
the Captain of our salvation without ever relaxing of  
our vigilance! It seems as though we could never  
please ourselves, how would we could be released and  
continued at the review of our imperfect conduct,  
when we see them covered with such an unpropitious  
curse! How shall we blush to behold that exceeding  
and eternal weight of glory, that is conferred upon  
us for that little of service rendered, which we have  
done or suffered for our Lord! That God who has us  
being, that preserved us, that fed and clothed us in  
our passage through this world; and who is infinitely  
more, that gave his only Son to die for us; and has  
his grace multiplied and connected us with his Spirit.

"O, blessed grace! Christian, love! how shall we  
then adore and praise him who cannot have aught  
repaid! How will love and joy work in the soul! The  
I cannot express it, I cannot conceive it.

"I have previously noticed many arguments for the  
being of God, the divine sovereignty of Scripture, the  
truth of revealed religion, of future judgment, the  
last article I have left very imperfect, because I  
intend to write on all these subjects for the use of  
my children when I have more leisure. I shall only  
add a few words to answer your mind for the second  
part of my Dissertation on the law of God,  
which I shall shortly send you.

"As the difference of the nature of the source  
and origin of all our actual iniquities and trans-  
gressions of the law of God; so the first reason  
also we can have towards mankind is to be fairly  
settled on, entered, and then laid for the original  
sin. And though I believe the burning guilt of that  
sin is washed away by baptism, yet those who die before  
they are capable of knowing and feeling transgression;  
yet experience shows us that the power of it does  
still survive in such as attain to that year; and  
this is what the apostle explains of in various places.

"This is the natural nature; that law in our  
members which wars against the law of the mind, and

brings into captivity to the law of sin.

"And when the work of conversion or regeneration is begun by the Holy Spirit, yet still corrupt nature maintains a conflict with divine grace; nor shall this enemy be entirely conquered, till death shall be swallowed up of victory; till this mortal shall have put on immortality.

"I cannot tell whether you have ever seriously considered the lost and miserable condition you are in by nature. If you have not, it is high time to begin to do it; and I shall earnestly beseech the Almighty to enlighten your mind, to renew and sanctify you by his Holy Spirit, that you may be his child by adoption here, and an heir of his blessed kingdom hereafter!

"S. W."

Letter 25

AC.Vol.II., pp 38-72





Mrs. Wesley's Letter

to her husband

Samuel Wesley



Mr. Venable's letter

to Mr. Nathan

dated 1900

"I heartily thank you for dealing so plainly and faithfully with me in a matter of no common concern. The main of your objections against our Sunday evening meetings are, first, that it will look particular; secondly, my sex; and lastly, your being at present in a public station and character. To all which I shall answer briefly.

"As to its looking particular, I grant it does; and so does almost everything that is serious, or that may any way advance the glory of God or the salvation of souls, if it be performed out of a pulpit, or in the way of common conversation; because in our corrupt age the utmost care and diligence have been used to banish all discourse of God or spiritual concerns out of society, as if religion were never to appear out of the closet, and we were to be ashamed of nothing so much as of professing ourselves to be Christians.

"To your second, I reply, that as I am a woman, so I am also mistress of a large family. And though the superior charge of the souls contained in it lies upon you, as head of the family, and as their minister; yet in your absence I cannot but look upon every soul you leave under my care as a talent committed to me, under a trust, by the great Lord of all the families of heaven and earth. And if I am unfaithful to him, or to you, in neglecting to improve these talents, how shall I answer unto him, when he shall command me to render an account of my stewardship?

"As these and other such like thoughts made me at first take a more than ordinary care of the souls of my children and servants; so, knowing that our most holy religion requires a strict observation of the Lord's-day, and not thinking that we fully answered the end of the institution by only going to church, but that likewise we are obliged to fill up the intermediate spaces of that sacred time by other acts of piety and devotion; I thought it my duty to spend some part of the day in reading to and instructing my family, especially in your absence, when,





having no afternoon's service, we have so much leisure for such exercises; and such time I esteemed spent in a way more acceptable to God, than if I had retired to my own private devotions.

"This was the beginning of my present practice: other people coming in and joining with us was purely accidental. Our lad told his parents---they first desired to be admitted; then others who heard of it begged leave also; so our company increased to about thirty, and seldom exceeded forty last winter; and why it increased since, I leave you to judge after you have read what follows.

"Soon after you went to London, Emily found in your study the account of the Danish missionaries, which having never seen, I ordered her to read it to me. I was never, I think, more affected with anything than with the relation of their travels; and was exceeding pleased with the noble design they were engaged in. Their labours refreshed my soul beyond measure; and I could not forbear spending good part of that evening in praising and adoring the divine goodness for inspiring those good men with such an ardent zeal for his glory, that they were willing to hazard their lives, and all that is esteemed dear to men in this world, to advance the honour of their master, Jesus. For several days I could think or speak of little else. At last it came into my mind, though I am not a man nor a minister of the gospel, and so cannot be employed in such a worthy employment as they were; yet, if my heart were sincerely devoted to God, and if I were inspired with a true zeal for his glory, and did really desire the salvation of souls, I might do somewhat more than I do. I thought I might live in a more exemplary manner in some things; I might pray more for the people, and speak with more warmth to those with whom I have an opportunity of conversing. However, I resolved to begin with my own children; and, accordingly, I proposed and observed the following method. I take such a proportion of time as I can best spare every night to discourse with each child by itself, on something that relates to its principal concerns. On Monday I talk with Molly; on Tuesday, with Hetty; Wednesday, with Nancy; Thursday, with Jacky; Friday, with Patty; Saturday, with Charles; and with Emily and Sukey together, on Sunday.

"With those few neighbours who then came to





me I discoursed more freely and affectionately than before. I chose the best and most awakening sermons we had, and I spent more time with them in such exercises. Since this our company has increased every night, for I dare deny none that asks admittance. Last Sunday, I believe we had above 200, and yet many went away for want of room.

"But I never durst positively presume to hope that God would make use of me as an instrument in doing good; the farthest I ever durst go was, it may be: who can tell? With God all things are possible. I will resign myself to him: or, as Herbert better expresses it,

Only since God doth often make  
Of lowly matter for high uses meet,  
I throw me at his feet;  
There will I lie until my Maker seek  
For some mean stuff, whereon to show his skill;  
Then is my time.

"And thus I rested, without passing any reflection on myself, or forming any judgment about the success or event of this undertaking.

"Your third objection I leave to be answered by your own judgment. We meet not on any worldly design. We banish all temporal concerns from our society: none is suffered to mingle any discourse about them with our reading or singing: we keep close to the business of the day; and as soon as it is over, they all go home. And where is the harm of this? If I and my children went a visiting on Sunday nights, or if we admitted of impertinent visits, as too many do who think themselves good Christians, perhaps it would be thought no scandalous practice, though in truth it would be so. Therefore, why any should reflect upon you, let your station be what it will, because your wife endeavours to draw people to the church, and to restrain them by reading, and other persuasions, from their profanation of God's most holy day, I cannot conceive. But if any should be so mad as to do it, I wish you would not regard it. For my part, I value no censure on this account. I have long since shook hands with





the world, and I heartily wish I had never given them more reason to speak against me.

"As for your proposal of letting some other person read. Alas! you do not consider what a people these are. I do not think one man among them could read a sermon, without spelling a good part of it; and how would that edify the rest? Nor has any of our family a voice strong enough to be heard by such a number of people.

"But there is one thing about which I am much dissatisfied; that is, their being present at family prayers. I do not speak of any concern I am under, barely because so many are present; for those who have the honour of speaking to the Great and Holy God, need not be ashamed to speak before the whole world; but because of my sex. I doubt if it be proper for me to present the prayers of the people to God.

"Last Sunday, I fain would have dismissed them before prayers; but they begged so earnestly to stay, that I durst not deny them."

Letter 26

AC.Vol.II., pp 90-94

Journal III. pp 32-34 (In part ,dated Feb.6,1712)

And states "To the Rev. Mr. Wesley"





## Mrs. Wesley's Letter

to her brother

Samuel Annesley



Mr. Justice's letter

to my brother

dated January

1871

"Sir,

"The unhappy differences between you and Mr. Wesley have prevented my writing for some years, not knowing whether a letter from me would be acceptable, and being unwilling to be troublesome. But feeling life ebb apace, and having a desire to be at peace with all men, especially you, before my exit, I have ventured to send one letter more, hoping you will give yourself the trouble to read it without prejudice.

"I am, I believe, got on the right side of fifty, infirm and weak; yet old as I am, since I have taken my husband "for better, for worse", I'll take my residence with him. "Where he lives, will I live; and where he dies, will I die; and there will I be buried. God do so unto me, and more also, if aught but death part him and me." Confinement is nothing to one that, by sickness, is compelled to spend great part of her time in a chamber; and I sometimes think, that if it were not on account of Mr. Wesley and the children, it would be perfectly indifferent to my soul, whether she ascended to the supreme Origin of being from a jail or a palace, for God is every where.

'No walls, nor locks, nor bars,  
nor deepest shade,  
Nor closest solitude excludes his  
presence;  
And in what place soever he vouchsafes  
To manifest his presence, there is  
heaven.'

And that man whose heart is penetrated with divine love, and enjoys the manifestations of God's blissful presence, is happy, let his outward condition be what it will. He is rich, as having nothing, yet possessing all things. This world, this present state of things, is but for a time. What is now future will be present, as what is already past once was; and then, as Mr. Pascal observes, a little earth thrown on our cold head will forever determine our hopes and our condition; nor will it signify much who personated the prince or the beggar, since, with respect to the exterior, all must stand on the same level after death.





"Upon the best observation I could ever make, I am induced to believe, that it is much easier to be contented without riches than with them. It is so natural for a rich man to make his gold his god (for whatever a person loves most, that thing, be it what it will, he will certainly make his god); it is so very difficult not to trust in, not to depend on it, for support and happiness, that I do not know one rich man in the world with whom I would exchange conditions.

"You say, 'I hope you have recovered your loss by fire long since.' No; and, it is to be doubted, never shall. Mr. Wesley rebuilt his house in less than one year; but nearly thirteen years are elapsed since it was burned, yet it is not half furnished, nor his wife and children half clothed to this day. It is true, that by the benefactions of his friends, together with what he had himself, he paid the first; but the latter is not paid yet, or, what is much the same, money which was borrowed for clothes and furniture is yet unpaid. You go on: 'My brother's living of three hundred a year, as they tell me.' They: who? I wish those who say so were compelled to make it so. It may as truly be said that his living is ten thousand a year as three hundred. I have, Sir, formerly laid before you the true state of our affairs. I have told you, that the living was always let for a hundred and sixty pounds a-year. That taxes, poor assessments, sub-rents, tenths, procurations, synodals, etc., took up nearly thirty pounds of that moiety; so that there needs no great skill in arithmetic to compute what remains.

"What we shall or shall not need hereafter, God only knows; but at present there hardly ever was a greater coincidence of unprosperous events in one family than is now in ours. I am rarely in health. Mr. Wesley declines apace. My dear Emily, who in my present exigencies would exceedingly comfort me, is compelled to go to service in Lincoln, where she is a teacher in a boarding-school. My second daughter, Sukey, a pretty woman, and worthy a better fate, when, by your last unkind letters, she perceived that all her hopes in you were frustrated, rashly





threw away herself upon a man (if a man he may be called, who is little inferior to the apostate angels in wickedness) that is not only her plague, but a constant affliction to the family. O sir! O brother! Happy, thrice happy are you, happy is my sister, that buried your children in infancy! secure from temptation, secure from guilt, secure from want or shame, or loss of friends! They are safe beyond the reach of pain or sense of misery: being gone hence, nothing can touch them further. Believe me, sir, it is better to mourn ten children dead than one living; and I have buried many. But here I must pause awhile.

"The other children, though wanting neither industry nor capacity for business, we cannot put to any, by reason we have neither money nor friends to assist us in doing it. Nor is there a gentleman's family near us in which we can place them, unless as common servants; and that even yourself would not think them fit for, if you saw them; so that they must stay at home, while they have a home; and how long will that be? Innumerable are other uneasinesses, too tedious to mention; insomuch that, what with my own indisposition, my master's infirmities, the absence of my eldest, the ruin of my second daughter, and the inconceivable distress of all the rest, I have enough to turn a stronger head than mine. And were it not that God supports, and by his omnipotent goodness often totally suspends all sense of worldly things, I could not sustain the weight many days, perhaps hours. But even in this low ebb of fortune, I am not without some kind interval. Unspeakable are the blessings of privacy and leisure; when the mind emerges from the corrupt animality to which she is united, and by a flight peculiar to her nature, soars beyond the bounds of time and place, in contemplation of the Invisible Supreme, whom she perceives to be her only happiness, her proper centre; in whom she finds repose inexplicable, such as the world can neither give nor take away.

"The late archbishop of York once said to me (when my master was in Lincoln castle) among other things, 'Tell me,' said he, 'Mrs. Wesley, whether you ever really wanted bread?' My lord, said I, I will freely own to your grace that, strictly speaking, I





never did want bread. But then, I had so much care to get it before it was eat, and to pay for it after, as has often made it very unpleasant to me. And I think to have bread on such terms is the next degree of wretchedness to having none at all. 'You are certainly in the right,' replied my lord, and seemed for a while very thoughtful. Next morning he made me a handsome present; nor did he ever repent having done so. On the contrary, I have reason to believe it afforded him comfortable reflections before his exit."

"Mrs. Wesley, having stated to her brother, that in all his transactions her husband had acted with a clear conscience, both before God and man, she proceeds to notice the blame cast on him by Mr. Annesley, and adds:---

"These things are unkind, very unkind. Add not misery to affliction: if you will not reach out a friendly hand to support, yet, I beseech you, forbear to throw water on a people already sinking.

"But I shall go on with your letter to me. You proceed: 'When I come home'---Oh, would to God that might ever be!---'should any of your daughters want me---as I think they will not---'I shall do as God enables me!---I must answer this with a sigh from the bottom of my heart. Sir, you know the proverb, 'While the grass grows, the steed starves.'

"That passage relating to Ansley I have formerly replied to; therefore I'll pass it over, together with some hints I am not willing to understand. You go on:---

"My brother has one invincible obstacle to my business, his distance from London.'---Sir, you may please to remember, I put you in mind of this long since.---'Another hinderance, I think he is too zealous for the party he fancies in the right; and has unluckily to do with the opposite faction.'---Whether those you employ are factious or not, I'll not determine; but very sure I am, Mr. Wesley is not so; he is zealous in a good cause, as every one ought to be, but the farthest from being a party man of any man in the world.---'Another remora is, these matters are out of his way.'---That is a remora indeed, and ought to have been considered on both sides before he entered on your business; for I am verily persuaded that that, and that alone, has been the cause of any mistakes or inadvertency





he has been guilty of, and the true reason why God has not blessed him with desired success.---  
 'He is apt to rest upon deceitful promises.'---  
 Would to heaven that neither he, nor I, nor any of our children, had ever trusted to deceitful promises. But it is a right hand error, and I hope God will forgive us all.---'He wants Mr. Eaton's thrift'---This I can readily believe.---  
 'He is not fit for worldly business.'---This I likewise assent to, and must own I was mistaken when I did think him fit for it: my own experience hath since convinced me that he is one of those who, our Saviour saith, 'are not so wise in their generation as the children of this world.' And did I not know that Almighty Wisdom hath views and ends, in fixing the bounds of our habitation, which are out of our ken, I should think it a thousand pities that a man of his brightness, and rare endowments of learning and useful knowledge, in relation to the church of God, should be confined to an obscure corner of the country, where his talents are buried, and he determined to a way of life for which he is not so well qualified as I could wish; and it is with pleasure that I behold in my eldest son an aversion from accepting a small country cure; since, blessed be God! he has a fair reputation for learning and piety, preaches well, and is capable of doing more good where he is. You conclude:---'My wife will make my cousin Emily.'---It was a small and insignificant present to my sister indeed; but, poor girl, it was her whole estate: and if it had been received as kindly as it was meant, she would have been highly pleased.

"I shall not detain you any longer, not so much as to apologize for the tedious length of this letter.

"I should be glad if my service could be made acceptable to my sister; to whom, with yourself, the children tender their humblest duty. We all join in wishing you a happy new year, and very many of them.

"I am

"Your obliged and most obedient

"servant and sister,

"Susannah Wesley."

Epworth, Jan. 20th, 1721-2.  
 My birth-day.

(Letter 27)  
 AC.Vol.I.pp 387-  
 393

Letter from Susanna Wesley to her brother Samuel.





## of

Mrs. Wesley



Approved: \_\_\_\_\_

to

\_\_\_\_\_

## Morning

"This is to know God as a man, as a reasonable creature; but this is not that knowledge that leadeth us to eternal life. That is a knowledge of another kind; the one we attain in a scientific method, by a long train of arguments, for which the bulk of mankind want either capacity or leisure; the other, by frequent and fervent application to God in prayer. The one is an effect of reason assisted by human learning, peculiar to a few of more noble and refined sense; God perceived, known to the understanding as the creator, preserver, and governor of the universe. The other is reason acting by the influence and direction of the Holy spirit; God known to the heart, will, and the affections, not merely as the author of our being, but as he is exhibited to us under the character of the healer and repairer of the lapse and misery of human nature; - a Saviour, him whom our soul loveth."

## Noon

"If to esteem and have the highest reverence for Thee; if constantly and sincerely to acknowledge Thee the Supreme, the only desirable good, be to love thee; - I do love Thee!

"Of comparatively to despise and undervalue all the world contains, which is esteemed great, fair, or good; if earnestly and constantly to desire thee, thy favour, thy acceptance, thyself, rather than any or all things thou hast created, be to love thee;- I do love Thee!

"If to rejoice in thy essential majesty and glory; if to feel a vital joy overspread and cheer the heart at each perception of thy blessedness, at every thought that thou art God, and that all things are in thy power; that there is none superior or equal to thee; be to love thee - I do love Thee."





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